Unravelling the Mysteries of Ancient Places

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One Year Anniversary Edition

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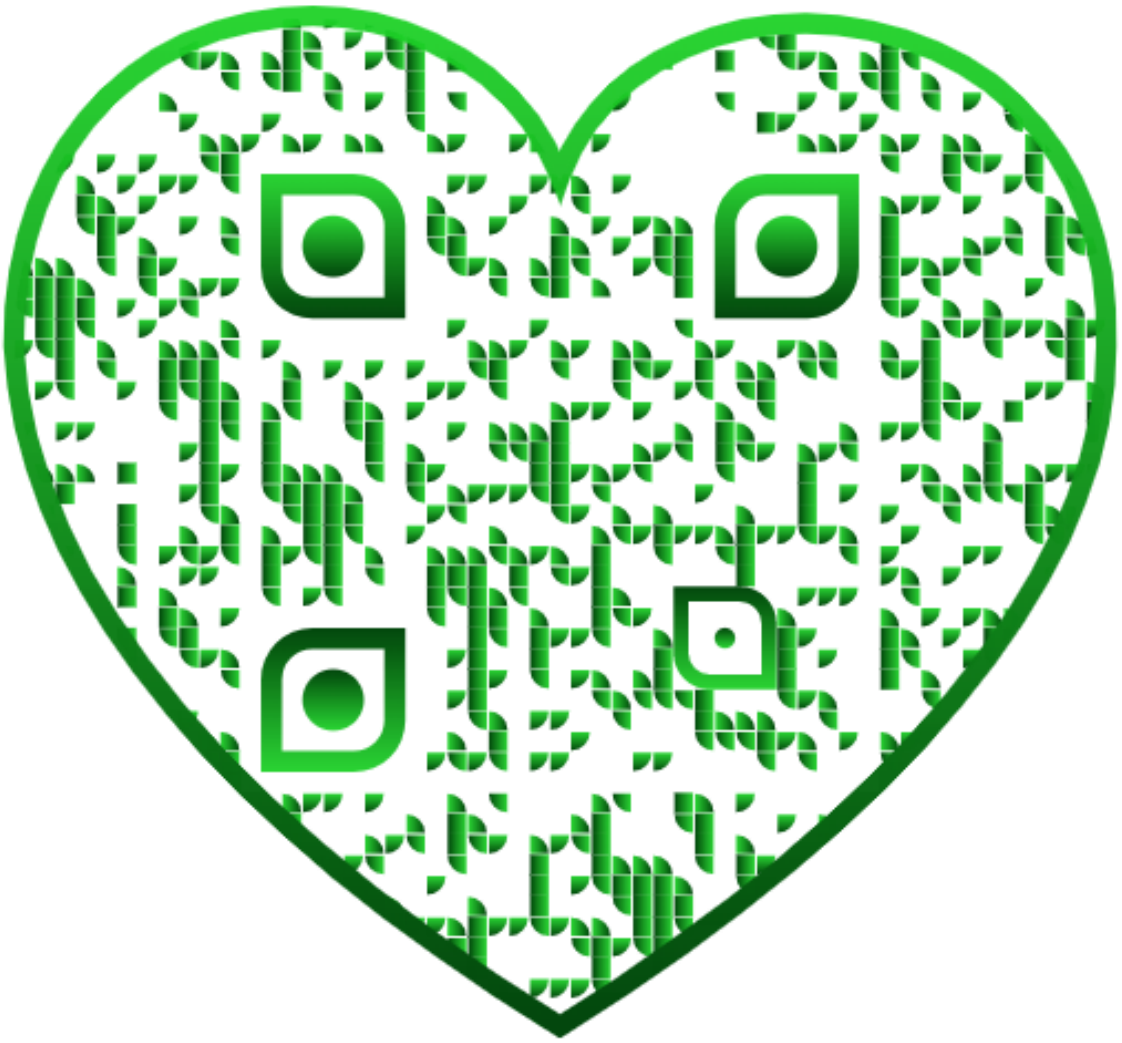

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Were the Ancient Funerary Towers of Sillustani Peru Originally Part Of an Energy System?

By Brien Foerster

Sillustani is a pre-Incan burial ground on the shores of Lake Umayo, about an hour's drive from Puno in Peru, which is a large city on the shore of Lake Titicaca. The tombs, which are built above ground in tower-like structures called *chullpa*, are the vestiges of the Colla people, Aymara speaking people who were conquered by the Inca in the 15th century. The structures housed the remains of complete family groups, although they were probably limited to nobility. Many of the tombs have been dynamited by grave robbers, while others were left unfinished.

The above is the conventional rhetoric espoused by academics, and is the information which most guides to the Sillustani site give visitors. What they generally believe is that the smaller and cruder *chullpa* were created first, by the Colla people between 1200 and 1400 AD and that the Inca, who conquered the Colla during the 15th century constructed the larger and more precise ones afterwards.

Prior to the Colla, the great Tiwanku civilization, whose name sake is a prominent archaeological site just south of the shore of Lake Titicaca in Bolivia, held sway to some extent in the area. The Colla, or Hatun Colla was one of many tribes that had organised themselves in communities after the Tiwanaku culture had faded. Together with the Lupaca kingdom, the Colla had control over more or less the whole region of Lake Titicaca.

Figure 1 A comparison of the two styles of chullpa

Of course, according to conventional thought, smaller and rougher stone work should precede larger and finer ones, because it is generally believed that humanity has technically evolved over time, whether in Peru or elsewhere. Other works attributed to the Colla in the region are indeed crude in construction and appearance, and made from local field stone which has been roughly shaped and cemented together with clay as mortar.

The finer of the *chullpa* are presumed to be of Inca manufacture, because their form of mortar free construction is compared to such works in Cusco such as the Coricancha. However, it has not been positively proven that the Inca built the Coricancha, and in fact questions arise as to whether or not the Inca, who were a Bronze Age culture, could have achieved such fine workmanship.

The Coricancha is thought by many sources, including early Spanish chronicles to be the first building ever constructed by the Inca. However, it is also the finest of their works. So how is this possible? The answer could be that the Coricancha in fact existed in Cusco when the Inca arrived, somewhere between 1000 and 1100 AD, and was made by an unknown earlier people, sometimes referred to as the Perhuas, or Viracochans.

Though this may sound like an outrageous assumption to some readers, anyone who has walked the streets of Cusco can clearly see that the lower and thus older constructions are superior to those that came later. This suggests that the Inca were building, in many cases, on top of older, finer foundations.

Figure 2 A photo of the Coricancha

The best of the *chullpa* at Sillustani look very much like the Coricancha in Cusco as regards to building methods, and materials. Some of the wall areas of the Coricancha are composed of amazingly tight fitting andesite blocks, while others are of basalt. In both cases the stone was not local, but brought on from specific quarries several kilometers away.

It is based on the similarity of appearance alone that has caused many academics to presume that the finest of the Sillustani *chullpa* were made by the Inca. However, if the Coricancha is not Inca, but older, then the *chullpa* may be the same.

Human remains were found inside some of the *chullpa* by archaeologists, and others by tomb robbers. Thus, the conclusion has been drawn that the function of the *chullpa* was of a funerary nature. However, some engineers have looked at these structures, and find the finer ones quite perplexing.

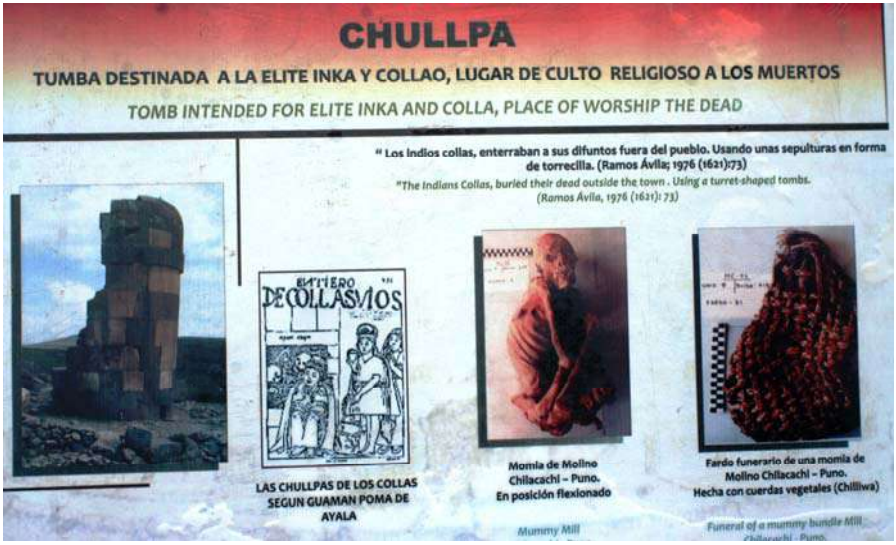
CHULLPA
TUMBA DESTINADA A LA ELITE INKA Y COLLAO, LUGAR DE CULTO RELIGIOSO A LOS MUERTOS
TOMB INTENDED FOR ELITE INKA AND COLLA, PLACE OF WORSHIP THE DEAD
" Los indios collas, enterraban a sus difuntos fuera del pueblo. Usando unas sepulturas en forma de torrecilla. (Ramos Ávila; 1976 (1621):73)
"The Indians Collas, buried their dead outside the town . Using a turret-shaped tombs. (Ramos Ávila, 1976 (1621): 73)
LAS CHULLPAS DE LOS COLLAS SEGUN GUAMAN POMA DE AYALA
Momia de Molino Chilacachi – Puno. En posición flexionado
Mummy Mill
Fardo funerario de una momia de Molino Chilacachi – Puno. Hecha con cuerdas vegetales (Chilliwa)

Figure 3 A sign asserting that the function of the chullpa was for burials

They are not vertically straight, but in fact taper outwards from the bottom to the top, which is not a conventionally logical building approach. Also, the top area has a curve to it from the outside in. As well, each has a band around the upper area which would form what function; simply decoration?

Mortar free construction is clearly far more complex than the use of clay to fill in the areas of the smaller and less well made *chullpa,* or any other building or wall. As well, fitting stones so tightly together as is seen in the finer and larger *chullpa* means that the structure is stronger, and could have resonant qualities due to this close stone contact.

Figure 4 Cross-section of a chullpa

The author has been inside one of the best made *chullpa* with engineer Christopher Dunn, author of *The Giza Power Plant* and *Lost Technologies Of Ancient Egypt,* as well as Dr. Robert Schoch, author, geologist, professor and the man who re-dated the Sphinx of Egypt based on water weathering.

In both occasions we noticed that, using a phone application which can emit specific musical notes, A and A# caused the inside of the *chullpa* to seemingly amplify the sound, while other notes did not. What is curious about this is that some research in the Great Pyramid of Giza's "king's chamber" suggest that it is tuned to A#.

Now why would a builder supposedly tune the interior of a stone structure to resonate to a particular frequency range? If it was a tomb for the dead, he or she most likely would not, but if it was constructed for an energetic purpose, then it may make sense.

On a trip to the Sillustani site in November of 2013 with Hugh Newman's Megalithomania, we had many energy dowsers with us. Clearly not regarded by the mainstream as a scientific testing, these talented individuals were able to pick up specific bands of energy running through areas of the *chullpa.*

The best of the *chullpa* are composed of 2 layers of stone, each being of different composition and from separate quarries. The less finely made and smaller of the *chullpa* have no such organized compositional structure.

The outer layer of the fine *chullpa* is basalt, and not of local origin, but supposedly from a specific many kilometers away, and the inner "bee hive" dome area is made of dense andesite, again most likely not local, as the Sillustani area is predominantly red sandstone. Also, in those of the fine *chullpa*

which are somewhat intact, the stones of the inner andesite core are cemented together with a white clay material which again is not of local origin.

The *chullpa* of smaller size and inferior quality are made of field stone and broken pieces of red sandstone, basalt and andesite, with red adobe material, which is in fact the soil of the area, used as filler and binding agent.

Figure 5 A fully restored chullpa

Another curious aspect to the *chullpa* in general is that each has a small opening at the base, facing east. This cardinal alignment is speculated by most archaeologists as being related to the path of the sun, which rises in the east and sets in the west. Since the Inca, and presumably earlier people were "sun worshippers" these archaeologists believe that east facing "door" relates to the religious belief system of these people, and that as a tomb each *chullpa* may guide the departed soul to some kind of solar related afterlife.

However, the damage to all of the finer *chullpa,* believed by many to have been the result of looting and stone material recycling centuries ago, is greatest on the western sides of these towers. If it is possible that rather than originally being graves of nobility, they were in fact energetic structures of some kind, some engineers have speculated that an ancient catastrophic event, such as a power overload or earthquake may have caused the original damage.

In fact, the largest of the *chullpa,* which was square in shape and composed of several multi-ton blocks, is the best case to approach this idea. Some of the megalithic stones which were originally incorporated into its form are to be found several hundred feet away, hardly something that people wishing to harvest material would do.

In summary, the main points are the following. It is quite possible that the oldest of the *chullpa,* which are of the finest craftsmanship and design, predate the Bronze Age Inca or any other known culture. The later, smaller and poorer quality structures were an attempt by later cultures to copy the design, and to use the older *chullpa,* which no longer had an energetic function due to damage, as funerary depositories.

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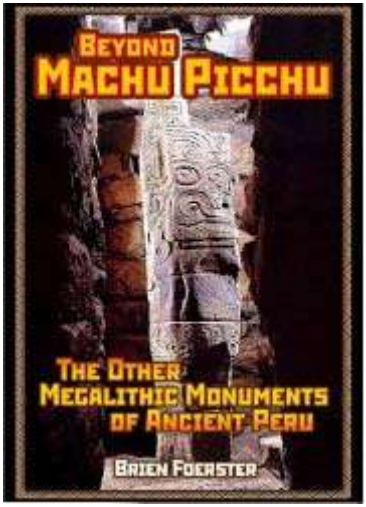

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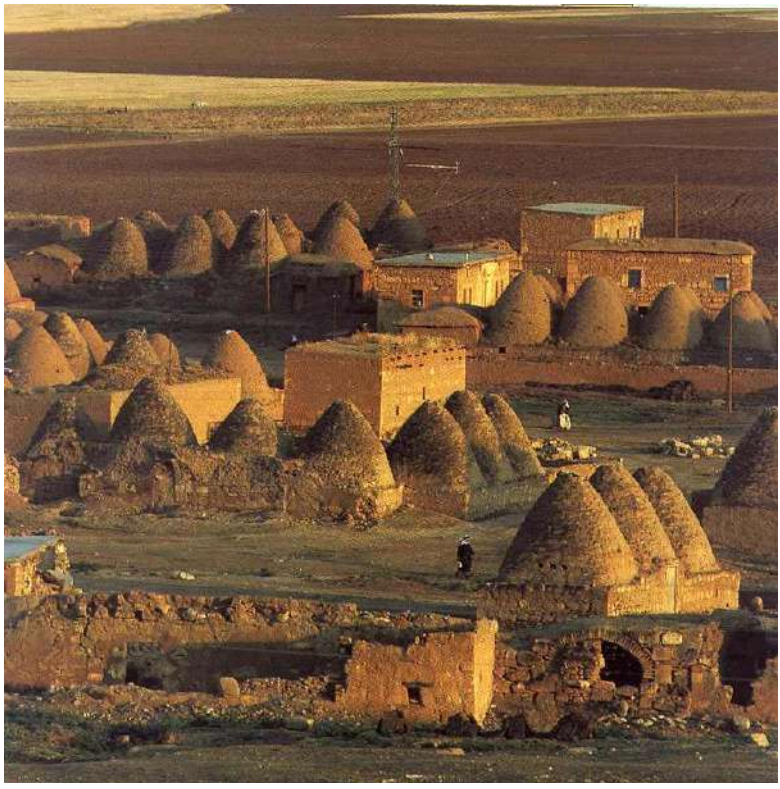
Harran – city of Abraham

By Lucy Wyatt

Harran is one of the oldest cities in the World. Located in southern Turkey, a remarkable feature of this ancient place is its beehive-shaped adobe houses, built entirely of mud without any wood. Their design makes them cool inside and is thought to have been unchanged for at least 3,000 years. Some were still in use as dwellings until the 1980s. Harran dates back to at least the Early Bronze Age, to some time in the 3rd Millennium BC. Renown as a point on the Silk Road, there are many references to this ancient place in the Bible and, for example, its trade with the Phoenician city Tyre in 'choice garments, in clothes of blue and embroidered work, and in carpets of coloured stuff, bound with cord and made secure' *(Ezekiel 27:23-24).* It is perhaps most famous as the city of Abraham. His birthplace, Sanliurfa, is close by and Harran is the place where his father Terah went to die. My own interest in this city is not, however, in its Biblical connections, fascinating though they are, but in its more esoteric history.



Harran's close neighbour, Sanliurfa, holds a clue to this hidden aspect. Sanliurfa has undergone many transformations over the millennia. Most curiously, in the 12th century, when Sanliurfa was a Christian kingdom that went by the name of Edessa, it attracted the attention of the Knights Templar. There seems to be some significance in St Bernard of Clairvaux, and not the Pope, preaching the Second Crusade at Vezelay in Eastern France, not in order to defend Jerusalem but to rescue Edessa after its capture by the Seljuk Turks in 1145.

The question is "why?". Why did St Bernard, who was responsible for helping to create the Knights Templar, take such an interest in this land-locked city-state which, as writer Adrian Gilbert points out, was of no strategic importance on the wrong side of the Euphrates?*(Adrian Gilbert Magi – the Quest*

for a Secret Tradition, Bloomsbury, London, 1996 p191) It was quite a military undertaking after all, and not an obvious destination.

Maybe the Knights Templar knew that Edessa could have been the original 'Ur of the Chaldees'; the place where the Chaldean Magi had spent time. In the 1920s, Sir Leonard Woolley claimed that the 'Ur of the Chaldees' was his excavation of the city of Ur in southern Iraq. What he found was spectacular and extensive: huge quantities of artefacts dating back three thousand years, and much gold, including a beautiful golden sculpture of a ram caught in a thicket. Many of his finds are on display in the British Museum. But important though his find was, I am not convinced that this was the Ur of the Bible. 'Ur' is a common word found in ancient times as it has the meaning of 'foundation' and can be found in the name of Jerusalem – 'Uru-shalom' – meaning 'place of peace'. It makes more sense that the Chaldean Ur was further north, not least as Abraham makes reference to his conflicts with the Hittites who were based in central Turkey.

The Chaldean magi, an elite of wise men, skilled in the arts of divination, had taken refuge in the remains of the Hittite empire in central Turkey at least a thousand years before the Knights Templar arrived and it is possible that something remained of their occult knowledge in the area. But it is just as likely that the real focus of the Templar attention was Harran itself.

It is important to reflect at this point on what might have been the genuine mission of the Knights Templar. There is no doubt that St Bernard played a key role in creating the cover story that this select group of religiously inspired crusaders existed to protect the routes to Jerusalem. But given the low numbers of Templars, at least to begin with, this explanation does not make

sense. What is more plausible is that they had a presence in the Near East because, after the First Crusade in 1097, St Bernard and others from the Court of Burgundy became aware of occult knowledge contained in a body of writings known as the *Corpus Hermeticum* considered to be 'older than Noah' having been composed by Hermes Trismegistus and therefore of great interest. And one group of people who knew a lot about the *Hermetica* was the Sabians, who at the time of the Crusades lived in Harran.

What made Harran unusual in the 12th century was that it was not Jewish, Islamic or Christian. Its main temple, eventually destroyed by the Mongols in 1259, was dedicated to the Mesopotamian Moon god Sin. It was also famous as a centre of alchemy, as practiced by the Sabians who regarded Hermes as the founder of their school.

The Sabians' distinctive form of alchemy focused on metals, especially copper, and minerals, rather than gold. In the view of some writers, this distinction indicates a very early tradition, possibly going back to 1200 BC when copper was the chief metal *(Jack Lindsay The Origins of Alchemy in Graeco-Roman Egypt, Frederick Muller, London, 1970).* There is little doubt that the Sabians' beliefs and practices date back into ancient times and that they had strong links with Egypt. Indeed, it is possible that the name 'Sabian' derives from the ancient Egyptian word for star, *sba*, and they may have been ancient refugees from Egypt.

The Sabians could have been the last remnants of Egyptian priesthood which mostly disappeared from Egypt in the 4th century when Romano-Christians destroyed what was left of Egyptian temples. As a result of that persecution, they may have

found their way up the trade routes to Harran on the northern Euphrates where they felt safe enough.

What kept the Sabians safe and allowed them to continue with their practices was a reference to them in the Koran. The Koran acknowledged that the Sabians were of the religion of Noah and therefore accorded them respect. The precariousness of their existence is, however, recorded in the story of the Caliph of Baghdad who passed through Harran in 830 AD. He wanted to know if those who dressed differently were 'people of the book' (i.e. the Koran or Bible). Fortunately, he accepted the response that the Sabians' 'book' was the *Hermetica*, their prophet was Hermes and they were the Sabians referred to in the Koran and so they were spared death as infidel.

Little did the Caliph realize how much the Sabians had contributed to his own culture, Sabians having helped to found the city of Baghdad in 762 AD and turn it into a great seat of learning. The Sabians were a great 'conduit for the transmission of ancient wisdom to the Arabs, especially to the Sufi and the Druze *(Adrian Gilbert op cit,1996, p70)*. It was a Sufi alchemist by the name of Jabir ibn Hayyam who had in his possession one of the oldest copies of the most famous Hermetic texts, the *Emerald Tablet*, and who wrote the magical tales of a *Thousand and One Nights*. He was skilled in mathematics, medicine and other sciences and was keen on disseminating knowledge of the Pythagorean principles of number *(Baigent & Leigh The Elixir & The Stone, Viking, London, 1997 p41)*.

Figure 6 The emerald tablet

Above all, it is thanks to the Sabians, and to the city of Harran, that so much knowledge relating to ancient civilization, to the Egyptians and others, was preserved throughout the Dark Ages and from which we can now once again benefit.

Lucy Wyatt is author of 'Approaching Chaos – could an ancient archetype save C21st civilisation?' (2010) and co-organiser of Eternal Knowledge Festival (www.eternal-knowledge.co.uk) a weekend focusing on Bronze Age to Modern Age – knowledge that is useful and relevant. The next EKF is 4th-6th July, Greenwich, London and will include speakers such as Robert Bauval, Paul Devereux and Adrian Gilbert. Adrian has written extensively on the Sabians and will speak about them at the forthcoming EKF event.

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The Stonehenge Landscape – a wider perspective

By Maria Wheatley

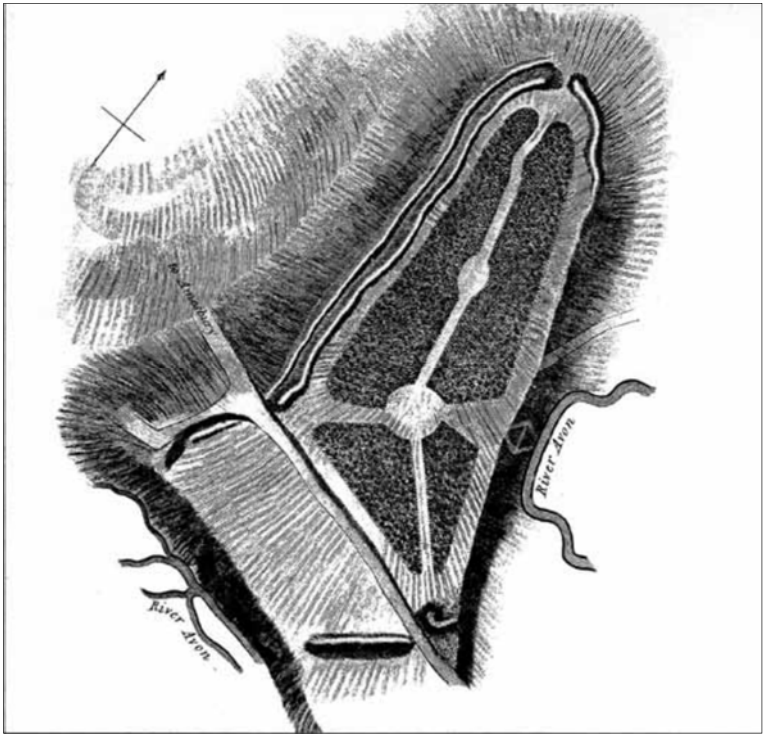
Stonehenge stands on the windswept Salisbury Plain reminding us of the engineering, astronomical, and mathematical skills of our distant ancestors. Undoubtedly, Stonehenge is recognised worldwide as one of Britain's most iconic stone circles. Yet, Stonehenge is a part of a much wider ceremonial landscape that contains some of the most enigmatic and mysterious monuments ever constructed. Stonehenge has its origins rooted in antiquity. Around 10,000 years ago the Mesolithic peoples of Salisbury Plain created a thriving community close to where Stonehenge would eventually stand some five thousand years later.

Totem poles or temple structure?

In the old visitor's car park next to Stonehenge are three large white circular markers which signify the position of Mesolithic postholes. Excavated in the 1960s these timber features were interpreted as 'totem poles' which instantly conjures up an image of free standing timbers of no complexity. However, laboratory carbon dating sent a shock wave through the archaeological community as the postholes dated from 8800 BC; although one post may have been a later addition. Aligned to face the direction of the spring and autumn equinoxes, the posts that once stood 14 feet high, reveal astronomical precision at a time when we are told that prehistoric communities were hunter-gathers. Granted, at sites such as Goblecki Tepe megalith temples were constructed during the Mesolithic era; the Far East being considered the cradle of civilisation, however, ancient Britain was seen as a primitive backwater.

What did the posts signify and were they a section of a much wider timber structure – a temple complex? Questions abound as the excavation had many flaws. In 1988, some thirteen years after the initial excavation, a fourth posthole was discovered suggesting that other features may have been missed. Labelling timber posts 'totem poles' robs our prehistoric ancestors of their ingenious skills which will soon become evident.

Mesolithic Buildings



Close to Stonehenge is Vespasian's Camp, an Iron Age hill fort which was a Druidic ceremonial centre dated to 500 BC. In 2005, at the base of the camp, archaeologists unearthed yet more surprises about our distant Mesolithic past. Thought to be nomadic wanderers that followed game and wild herds, Mesolithic people roamed the British landscape and lived in temporary huts or dwellings. However, new evidence dismisses this old opinion from which a new view of our remote past emerges.

Close to an old spring, a Mesolithic building was recently discovered which is the oldest known building in the Stonehenge landscape. This find is unprecedented as it was believed that no such structure should exist; as Mesolithic

people were thought to be nomadic. It was interpreted as a 'home base' or campsite that people returned to seasonally. Certainly, the spring was deemed sacred as numerous Mesolithic deposits were placed in the water. Over 10,000 Mesolithic implements such as tools were excavated from the spring and remarkably the tools were in pristine condition. Indeed, the blades were so sharp that some of the archaeologists cut their fingers on the razor-sharp edges. For millennia, the spring continued to be revered as deposits from the Neolithic, Bronze and Iron Ages were found alongside ritual deposits of the later Romano-British era. This was hallowed ground revered since the dawn of time.

We are spoon-fed by historians that the Mesolithic people lived in wigwam like structures following wild animals and foraging for nuts and wild berries. Not so. People lived in the so-called *home base* for over 1500 years as occupation spanned from 6250 – 4700 BCE. This was no short-lived affair and over 62 generations lived and worshipped close to Stonehenge and its Lourdes like spring.

Evidently, it was the Mesolithic people that chose and consecrated the location of Stonehenge long before a single stone was raised by their Neolithic descendents.

3800 BC a new monument emerges

Around 3800 BC, (if the archaeological dating system is correct and many anomalous findings questions this) a new monument suddenly emerged that still defies explanation. When I take people into the Stonehenge landscape I always point out where a monument called the Cursus was located. Cursus monuments were common in Neolithic Britain and one gigantic example stood around 800 metres north of Stonehenge. Although

Cursus monuments preceded the stone circle-building phase by over a thousand years, they are intimately associated with them.

The Greater Cursus (OS MAP 184.124430)

Cursus monuments are intriguing. Constructed out of chalk blocks creating large wall-like banks, the monument consisted of two roughly parallel banks and ditches around 310ft (100m) wide that coursed for nearly 2 miles (3km). They take their name from the 18th century antiquarian, William Stukeley, who believed them to be Roman racetracks; Cursus is Latin for running and movement. The only illustration which depicts the monument, drawn by Stukeley, is inaccurate as the terminal end was not rounded as shown but perfectly square. Today, little exists of the Cursus monument which was aligned east-west facing the equinox sunrise. Strangely, the Cursus did not have an entrance and clearly was not intended to be used by the community, making it even more unique and mysterious. To add to the puzzle, a 125-metre long extension was added to the west end, terminating in a very deep, straight ditch. The elongated interior covered 70 acres, enough to accommodate three-dozen football pitches laid out end to end.

Originally, the Cursus would have gleamed white, its chalk banks glistening in the sun and moonlight amid a lush green landscape. There are many other Cursus monuments in Britain,

the largest of which is found in Dorset and courses for over 7 miles (10km). Half a mile (800m) north-west of the Greater Cursus was once the Lesser Cursus, which ran for a quarter of a mile (400m). Both monuments were ploughed out to make way for agricultural development just after WWII.

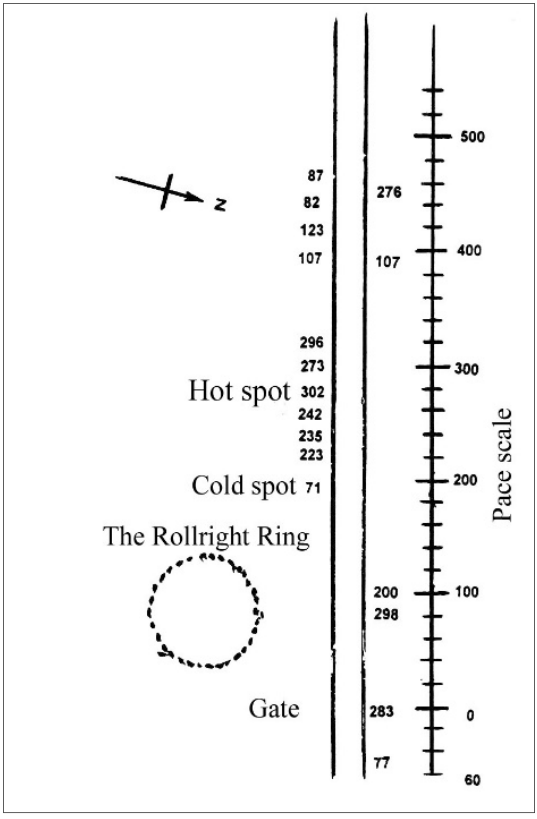
In plain, Stonehenge and the Cursus formed a gigantic triangle; the tip balanced on Stonehenge with the long base of the Cursus half a mile to the north. Stonehenge is almost, but not quite due south of the centre of the Cursus. No matter what type of monument and no matter where it is found - from the pyramids of ancient Egypt to the Stonehenge environs - archaeologists state that they were constructed as burial tombs or they were intimately associated with death rites – an unsatisfactory explanation for such an unusual monument, which has never revealed bones, ashes or any funerary evidence. Rather, this vast landscape monument appears more like a container, an object constructed for technological and advanced purposes devoid of human participation and hence no entrance.

Radiation levels

During 1995 –1999, several gamma radiation readings were taken at the centre of the Cursus monument using a Geiger counter. Inexplicably, readings flared up compared to the stable and consistent readings obtained from the control zone which was located directly outside of the monument. Adding to the mystery, readings tended to flare at the equinoxes mirroring its solar east-west alignment. The Cursus may well have been aligned to accommodate the gamma radiation bursts which are seemingly activated by the Sun's movement along the ecliptic. Were these people prehistoric physicists that harnessed radiation for energy purposes, who understood the hidden energies within the landscape?

The Rollright stone circle in Oxfordshire is another example of a prehistoric site associated with radiation which we have investigated.

Gamma ray counts on the 'Spook' road



The survey below reveals the measurements which we took along the adjacent road to the Rollright stone circle, which was dubbed the 'Spook road'. The normal background count for the region is 60 – 80 counts per minute. Our findings revealed huge differences ranging from a cold spot of 71 to a high spot of 302. Close to the 'hot spot' zone many people have reported strange phenomena. A surveyor observed the sudden disappearance in the lane of a car with two occupants and one scientist observed

the momentary appearance of a huge dog-like animal by the lane next to the stone circle. Like the car image, it too vanished. Some eighteen months later, one researcher witnessed the appearance of an old-fashioned, horse-drawn gypsy caravan for a few moments. It was going away from her yet nothing had passed her in the lane. In all these cases the witnesses, and the images observed, were in the highly radioactive sections of the lane. A possible explanation could be that the witnesses had each experienced a 'time-slip' phenomenon in that, somehow, they had each gained a fleeting access to a few moments of other times in the lane, due to the high radioactive levels interacting with their minds resulting in manifestation.

Reported to me by military personal, are instances of time-slips by the lane that runs from Larkhill to Stonehenge. Interestingly, the lane cuts through the Cursus and is exceptionally close to the Cursus radiation 'hot spot'. After witnessing a strange amber or orange coloured light that suddenly appeared around their parked car, and then moved towards the main road, two soldiers that were trained observers, tried to triangulate the distance of the amber object but it suddenly disappeared. They returned to barracks. Instantly, they were reprimanded as they had been absent without leave for two days, but to the soldiers only an hour or so had passed. The soldiers are still seeking answers to this strange experience amid the Cursus monument.

Woodhenge (OS MAP 184.150434)

The Stonehenge environs contains monument after monument testifying to its importance as a prehistoric spiritual capital. Woodhenge is a large timber structure which was believed to be a flattened barrow until Squadron Leader Insall took a series of aerial photographs which showed circular white marks (now depicted by concrete posts).

Situated a mile (1.5km) from Stonehenge, Woodhenge was a vital component of the Stonehenge landscape that was constructed around 4,200 years ago. This early Bronze Age site consisted of six ovals of concentric timber posts surrounded by a ditch and an outer bank, which was broken by an entrance causeway in the north-east – the direction of the midsummer sunrise. Ring C was the first series of posts to be erected – 16 one-metre-thick posts each weighing around 5 tons were set in an oval-shaped pattern. In pristine condition, the monument would have appeared like a maze and it isn't easy to walk

around. However, when walked as a labyrinth it makes easy walking and perfect sense. You don't bang into posts!

Within the inner timber ring was the grave of a young child as shown in the photograph. An unexpected archaeological discovery in the Stonehenge environs unearthed five children's skulls that showed evidence of head-binding or possibly elongated skulls, which is exceptionally rare for prehistoric Britain.

Woodhenge is sited on extraordinary earth energy patterns and the site is crisscrossed by linear ley lines that link monument after monument across the ceremonial landscape. Intriguingly, many of the meandering currents of earth energy terminate at the Cursus monument.

Durrington Walls *(OS MAP 184.150437)*

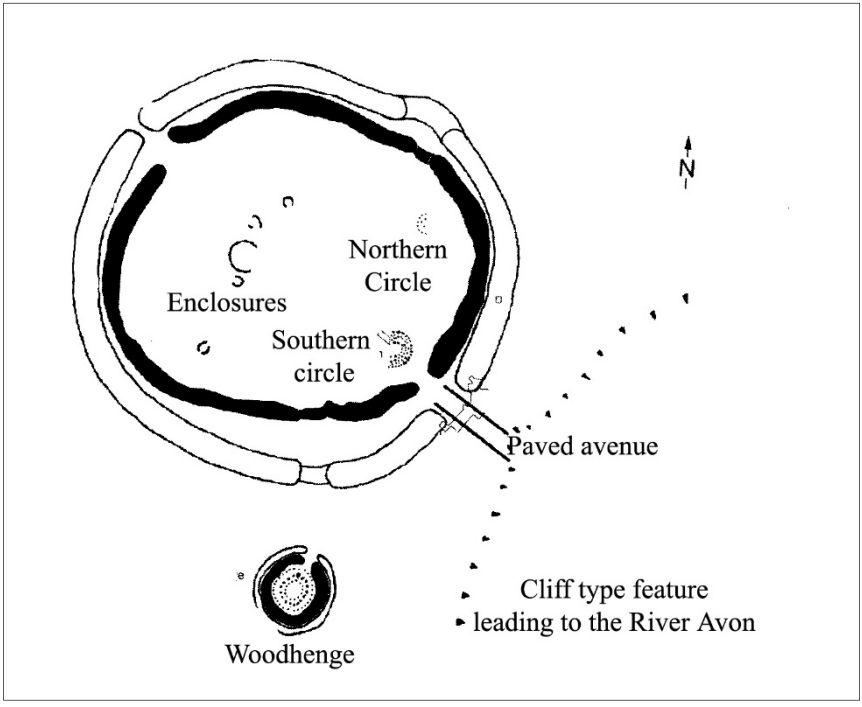
Close to Woodhenge is Durrington Walls which was once a thriving and bustling Neolithic town that was later transformed into a *superhenge* monument. A henge is defined as an enclosure surrounded by an internal ditch and outer earthen bank which is quintessentially British. During the Late Neolithic (c2600 BC), a vast circular town, probably the biggest in Europe, was constructed.

Archaeological evidence suggests that the town was used by the people who built Stonehenge. Hundreds of houses, which had hearths, wooden furniture and beds, as well as storage units and larders, have been excavated. It is estimated that as many as 300 houses may survive beneath the henge bank and await future excavations. A vast and exceptionally wide paved avenue road led directly to the River Avon – water is always associated with ancient sites; whether it is deep underground water born within the Earth, as stated by water diviners such

as myself, rainfall collected in aquifers or surface water such as springs or rivers. Underground water produces changes to the air and to the electromagnetic field. Certainly, wherever I locate particular types of earth energy associated with underground water, using the medium of dowsing, and we test the location for ionisation readings, we continually discover higher than average negative ion emissions – which are generally deemed good for our health. Remarkably, there is also a radical depletion of positive ions – said to be generally detrimental to one's sense of well-being. These energy patterns and negative ionisation hot spots are associated with either timber or megalith features within temple spaces or large Neolithic residential houses. It appears that the prehistoric populous knew where to build residential and temple constructs that would promote health and well-being, a unique design canon which modern man should adopt. Incidentally, the Durrington road dwarfed a modern day A-road (a UK term for a wide road) that has a carriageway some 10 metres wide; the Neolithic road was 30 metres broad.

A Superhenge

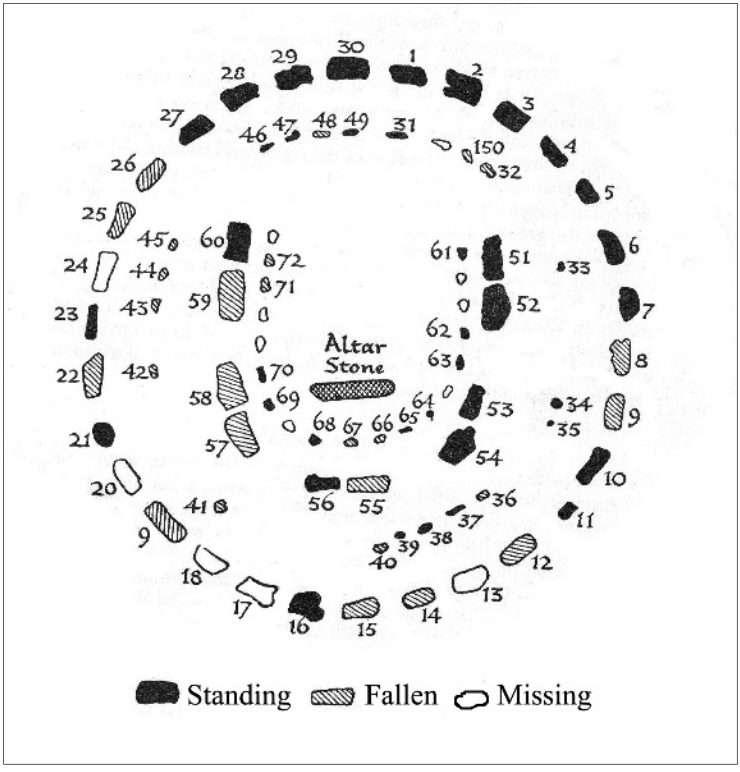
Around c2500 BC, the area was transformed, the town and its houses were decommissioned and closed down and largest henge monument in Europe was raised. It consisted of a 16 ft (5.5m) deep ditch and an external bank, and within the site stood two rings of gigantic timber posts. Originally, the superhenge had four entrances of which the north and the south were blocked off around 2000 BCE. Archaeologists believe the south entrance led to Woodhenge. Today, little exists of this former and magnificent super-henge.



Timber Stonehenge

Inside the superhenge were two timber circles both of which were in view of Woodhenge and contemporary to it, and Stonehenge. The southern timber circle was a replica of Stonehenge, sharing remarkable similarities. Stonehenge contains a megalithic horseshoe setting and so did its timber counterpart. However, the southern timber circle faced the *opposite* direction to the Stonehenge horseshoe feature - to the midwinter sunset. The outer circle of timbers was equivalent to Stonehenge's sarsen circle and had the same number of uprights – thirty in all. Unmistakably, the two structures were built from the same blueprint, one in wood and the other in stone, except the horseshoe shaped arrangement faced the opposite direction as if mirroring one another. If this

monument had survived the ravages of time, it would be considered a world wonder.



Large wooden structures were located nearby that may well prove to be additional temple structures. One construct was surveyed just after WWII by the field archaeologist and Master Dowser Guy Underwood. He located a rectangular structure just outside of the Durrington superhenge. I must point out that this was 60 years before archaeologists discovered the rectangular buildings associated with domestic activity at Durrington. During the 1940s it was thought that prehistoric Britons lived in circular structures as did their Iron Age descendents. Further investigations revealed that the timber structure may have been two-stories high from which you could see *every* monument within the Stonehenge environs

including the stone circle. Had the timber structure been placed just a few metres either side, the contours of the land would have obscured the perfect view.

Beneath the surface and hidden from view are probably far more buildings, stone holes where large standing stones once stood proudly reaching for the Sun, and numerous timber structures await excavation. For instance, close to the River Avon, a gigantic platform raised to around two stories high was recently unearthed. Once more in true archaeology style, it was interpreted as a platform to place a deceased corpse upon. What are these structures and why were they constructed? This was the land of the living, alive with ingenious inventions with skilled people that constructed stone and timber monuments that possessed extraordinary engineering skills.

This monumental landscape has been regarded as an epicentre of global importance for over 10,000 years. The Stonehenge environs houses some of the most enigmatic monuments ever constructed in ancient Britain as well as a bustling Neolithic town with numerous nearby timber temples. Yet, despite being excavated, probed, robbed of its dignity, cordoned off from the general public, and closed down for a full week at the equinoxes - when not one person is permitted access to the stone temple - this enigmatic landscape still retains its magic and secrets millennia old.

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The greatest discovery never made

By Gregory Sams

There is a remarkable discovery that has not yet emerged from our renewed interest in ancient civilization. Yet few remark upon this glaring omission from the relics and records we dig up and discover. I first recognized its absence at a visit to the British Museum, and made a point of going back a few years later for another check. Their Mesopotamian rooms begin at 6500 BC, and as you wander through the exhibits and look at the artifacts and depictions of their culture there are none depicting warriors or warfare, chariots or combat, clubs or swords – for nearly four thousand years. As for kings and rulers, there was a single image thought to be a king because it looks like he's wearing a crown. And what is this king doing? He is feeding flowers to sheep.

Around 2700 BC the first inter-city state dispute turned into what could be termed a war. Little is known, other than that the Sumerians made off with the weapons of the losing Elamites. Things went downhill from there and within a few centuries a psychopath named Sargon of Akkad murdered the existing king, seized power, and conquered 21 thriving and successful cities in Mesopotamia, cities that had operated without top down control by a ruling elite, but by bottom up organization – something at which people naturally excel. He obliterated the city of Kazalla when it resisted, encouraging total compliance from the rest, and called the process "unification," titling himself Sargon the Great. He started an unfortunate trend.

Some assume that humans had been slaughtering each other since the beginning of time rather than cooperating with each other, and that the first war in 2700 BC was simply the first one recorded, since writing had only recently appeared. But the evidence discovered to date does not support the assumption, and writing was widely believed to have arrived with taxation. Taxation is what pays for standing armies and warfare, with our earliest written history telling us how many chickens farmer Fredi brought to market.

So what does this mean? Why is this non-discovery so important? How did humans manage to live in cities and trade with each other, enjoying life much as we do today, without rulers? After all, aren't death and taxes supposed to be immutable facts of life? Death may be, but taxes are no more than a recent invention in most of the world. Since writing began, almost all the recorded history of the world tells us of top-down control by rulers demanding a proportion of everybody's productivity in order to support their elevated work-free lifestyle. We marvel at the great palaces and monuments that survived the collapse of empires and rulers

throughout the world, rarely bewailing the fact that so many millions of ordinary human lives like yours and mine were sacrificed to create them, or destroyed at the time of their overthrow.

We think, based on our limited history (as written by the conquerors) that war, conflict, and top-down control are the natural order for humanity. So it is important to recognize that it has not always been so. The great Tiwanaku Empire of South America flourished for six centuries with no need for, or evidence of, a ruling hierarchy with weapons, soldiers, and armies of conquest. Though they had no written language we know they flourished in what is now Bolivia, Peru, and Chile between 300 AD and 1000 AD, with some suggesting that their culture may have extended many thousands of years deeper into the past. Their power came not from swords or clubs but from a highly desirable civilization with a religion based upon Sun worship. Agricultural and social skills were key to Tiwanaku power, as well as their knowledge of how to brew alcohol from maize, and make psychedelic drugs from local plants. These were generously administered at the great festivals that were integral to Tiwanaku life. People did not need force to encourage them into such a union.

The Tiwanaku enjoyed trade and commerce, religion, art, sculpture, ceramics, textiles, irrigation, fashion and a highly integrated and cooperative social structure. In short, they maintained an equitable sustainable civilization for longer than did the Roman Empire, and organized it from the bottom up without the need of kings and military structures. We are community animals by nature, blessed with high intelligence. Living together should not be a difficult task but a joy. When Tiwanaku civilization eventually collapsed it came about not by

conquest but by climate change, after decades of prolonged drought.

Without writing, there is scant evidence of how early civilization functioned, or proof it was ruled by coercive force. Without the evidence of conquest and weaponry, so apparent in subsequent ages, it seems probable that cooperation and peace were more commonplace than conflict and slaughter. Perhaps excavations at Gopekli Tepe and other ancient sites will shed more light on the subject. Though we know that Egypt enjoyed civilization before it was unified around 3000 BC, we know little about life in that period – nobody thought it necessary to keep records.

If we fast forward to more recent, and recorded, history we discover that hundreds of medieval cities managed to kick out the lords or dukes or kings who taxed them, taking management into their own hands. A classic example was 14th century Florence, a city of 90,000 that was run from the bottom by so-called "peasants communes" in which the bakers, architects, jewelers, bankers, doctors and builders were not titled nobles. They all belonged to trade guilds ensuring quality and safety for their customers, and did all the things we think require top-down rulers to initiate (apart from waging war). In 1340, there were eight thousand children of both sexes in primary schools, with four universities servicing six hundred in higher education. There were thirty small hospitals with over one thousand beds in total. It worked, and perhaps it is no coincidence that Florence was the engine of the Renaissance. We are clever enough to get along together without a shepherd and sheepdogs directing.

A free republic of farmers enjoyed significant autonomy for over four centuries until 1559 in Ditmarschen, when it was

finally invaded (it is now part of northern Germany). They had successfully repulsed an army of 12,000 sixty years earlier with a hastily-formed peasant's army just 1000 strong. My maternal ancestors originated in that area.

Might I suggest, in closing, that one of the greatest discoveries we could seek from the study of ancient civilization is the ongoing non-discovery of evidence for coercive rule by a select group possessing weapons and men trained to use them. We have been on this planet, as "modern humans," for at least 100,000 years and, depending upon location, rule by force has existed for anything from a few hundred to less than five thousand years. It is not a "natural" way to govern humanity and, despite all the hard evidence left by those who followed in Sargon's chariot ruts, it is important to recognize that we are looking at a very small segment of ancient human history, which dominates because of its enduring giant construction projects. I close now with an extract from my current book, and readers may take comfort in the closing sentence.

Claims are often made for the civilizing effect of having rulers and empires, citing the patronage of the arts and the ability of an iron hand to keep things stable enough for culture to develop. Yet the world is full of magnificent ruins from civilizations past—the temples, statues, and fortresses remaining as monuments to the pomp and paranoia of rulers past. Had the Iron Age known dynamite it is unlikely that even these would be left behind.

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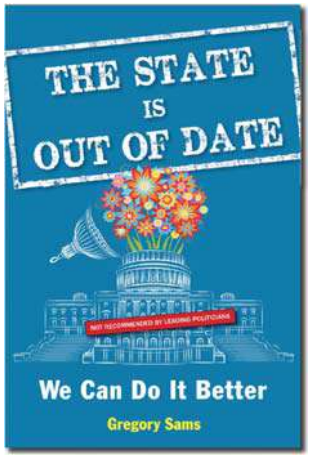

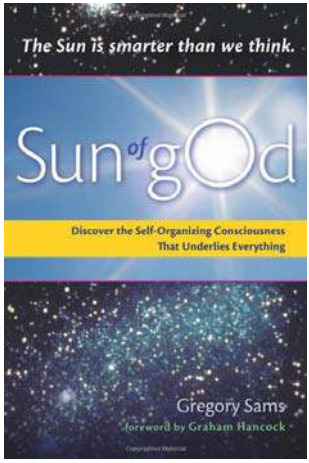

Megalithic Origins: Göbekli Tepe and Ancient Peru - The Same Architects?

By Hugh Newman

At 6,500 years older than Stonehenge, and 7,000 years before the pyramids were constructed, a cult megalithic complex sat atop the hills near current day Sanliurfa, in southeast Turkey. Göbekli Tepe was flourishing an astonishing 12,000 - 14,000 years ago, and today, the preserved remains still exhibits high degrees of sophistication and megalithic engineering skill. Back in the 1990's when Robert Schoch exclaimed that the Sphinx could be many thousands of years older than previously thought, he was ridiculed. Graham Hancock's popular theories of a 12,000 year old Ice-age civilization were slammed. Now today, there stands a unique and remarkably ancient complex that is shaking the foundations of science and history, awakening an interest in our human origins, and has been carbon-dated by German archaeologists to the end of the last ice-age.

In September 2013, I had the opportunity to go and see Göbekli Tepe for myself. I joined forces with authors Andrew Collins and Graham Hancock on a Megalithomania expedition around Turkey to investigate this enigmatic discovery.

Figure 7 T-shaped pillars and a fox relief at Göbekli Tepe

It was Graham's first time there too, and will be documented in his forthcoming Book - 'Magicians of the Gods'. Graham was as astonished as I was. For such an old structure, the quality of stonework and abstract artistic skill, just seems like it should not have existed at this time.

American archaeologist Peter Benedict first discovered something was going on there in 1963, noticing prehistoric flints all over the area. He also discovered some broken fragments of beautifully crafted T-shaped blocks with relief

carvings. However, due to the superior quality of the stonework, they were classified as Byzantium artifacts (1). Interestingly, this stone that is now on display in Urfa museum, looks conspicuously like one I had previously seen at Sillustani in Peru. In 1994, a German archaeologist, Klaus Schmidt, recognised Göbekli Tepe as part of the 'pre-pottery neolithic' culture because this style of carving was similar to a site he had worked at earlier - Nevalı Çori. A year later, excavations began, although the general public did not hear about it until the year 2000, when it was documented in a German magazine.

What strikes people when they visit this site is the intricacy of the stonework, the size of the megalithic pillars, and the sheer magnitude of the man-made hill it was carefully covered with. The original construction was built on solid bedrock, then mounds were constructed on top of these, and further structures built on top over a period of around two thousand years, with the final enclosures containing smaller stones and less sophistication than the earlier levels. The larger, older pillars at the lower levels, show bas-relief carvings of various animals, reptiles, birds and serpents. Some pillars seem to represent strange, abstract statues of humans, wearing space-age belts, with long, bent arms and 'H' type letters (on every pillar in enclosure D). Most impressive is a strange creature in three dimensional high-relief showing beautiful craftsmanship and originality (for that period). So there are three types of relief carvings at Göbekli Tepe. The 3D high-relief, the shallow reliefs of animals, 'H's, and the humanoid arms and belts, plus a rougher style that occurs on the later levels, although incredibly, this still dates to around 8,000 years old.

I found the shaping of the pillars interesting too. Why choose such a specific design? It is an abstract construction that sits gently on the bedrock, in very shallow pits. Some of the pillars are 18ft high, with the top part of the 'T' carved to look like it is a separate block to the main pillar, although it is actually one piece. There are finely carved rims and shaping that reminded me of Tiwanaku in Bolivia, and some other sites around Peru. The largest limestone pillar at Göbekli Tepe, which is a staggering 24ft long, is still in the nearby quarry. Another interesting aspect of the site are the unusual cup-marks that are found, mainly on the bedrock, but also on top of some of the oldest the pillars, that may at some point, shed some light on the cup-mark phenomenon in Britain, many thousands of years later.

Figure 8 Cup-marks and a pillar base at Göbekli Tepe

As part of the expedition, we also visited a Hittite site called Alaca Höyük, near Ankara, the modern capital city of Turkey. Its earliest inhabitants were the Hattians, who were earth-based goddess worshipers, with roots in the stone-age, who

flourished from around 2350 BC to 1700 BC. Although much younger than Göbekli Tepe, the megalithic walls are indistinguishable from polygonal walls found all over Peru. The jigsaw, irregularly shaped blocks, with some weighing more than twenty tons apiece are a unique style that were once thought to only exist in that part of South America, but on my travels I have seen them all up the west coast of Italy, on Easter Island, and in Egypt, plus they have been photographed in Delphi, Greece, Albania, Saudi Arabia and Japan. Although separated by many millennia and vast distances, this style is possibly the most difficult style to accomplish, as each block needs to be carved extremely accurately so they fit together and stay together over the years, even through earthquakes. But at Alaca Höyük, and nearby Hattusu, they are not flat-faced walls, they look 'puffy', basically protruding from the joins, which some researchers say look like 'pillows'. It does not seem to follow any particular plan, but it was a popular technique favoured by the ancient megalith builders. This begs the question, was there a global megalithic stonemasonry elite in prehistory? Did they diffuse this influence around the world and construct specific sites? And with so many similarities to sites in Peru and Bolivia, there was only one thing to do.

Fortunately, I was co-organising a Megalithomania trip to Peru and Bolivia in November 2013 with David Hatcher Childress and Brien Foerster. David had just published a book called ‘Ancient Technology in Peru and Bolivia’ (Adventures Unlimited Press), and Brien has been studying the sites for 6 years. It was the perfect team to try and get some answers to this prehistoric mystery, and look out for any clues that these ancient cultures might be connected.

After hanging out in the capital of Peru for a few days we headed to Cuzco- 'The Navel of the World'. Interestingly, Göbekli Tepe's name has a similar meaning ('Hill of the Navel') and is one of many 'world navels' or 'sacred centre's'. Cuzco is a megalithic city. Its foundations are made up of polygonal and precision carved stone, which is quite a sight when you first visit there. Even on the streets of busy Cuzco, you can spot relief carvings, mostly of serpents. However, further southwest on the shores of Lake Titicaca, the strange 'Chulpu's', that are officially circular funerary towers, are built of huge megalithic blocks and hold several ancient secrets. On high bluffs, always with a steep climb up to them, these towers are a mystery, made with startling engineering precision, obviously meant to last for several generations. The most famous example is Sillustani, a site I have visited many times. Not only does it have circular towers, it has a unique square 'chulpa' that is made of huge finely cut polygonal blocks. The mystery here is that it is an almost perfect match of one of the platforms on Easter Island, some 2,600 miles away across the Pacific ocean. Sillustani has several relief carvings that closely resemble those at Göbekli Tepe, including serpents, lizards, foxes, pumas and other unusual creatures. One tower that is partly intact shows a beautiful, but very weathered lizard that can only be seen at certain times of day when the sun reaches round to its location on the tower. There are several other examples dumped outside the site museum, next to an old Volkswagen Beetle and a camper van! Someone, some time ago, obviously spotted their archaeological significance and placed them outside to one day be exhibited in the museum, but they never made it inside, and are now suffering with severe weathering. However, they are still there and give a glimpse into the mindset of the megalith builders of this area.

Figure 9 Top left: Cuzco, Peru. Top right: Western Italy. Bottom left: Alaca Hoyuk, Turkey. Bottom right: Casing stones on pyramid on Giza plateau.

Perhaps as the sun revolved around the circular towers, the reliefs got exposed only at certain times of day. Could this have been a useful clock, or did it have some other shamanic meaning? I wonder if Göbekli Tepe was used in a similar way, as whoever repaired the site and covered it with thousands of tons of dirt, may have wanted to keep the pillars, and therefore the reliefs, in their correct position, suggesting they may hold astronomical secrets that have yet to be deciphered.

Cutimbo is another chulpa site further around the lake, about 25 km from Puno, the nearest major town. The stonework here reaches another level of complexity, with the beautiful 'puffy' polygonal stonework, along with some exquisite reliefs, including serpents, pumas, and even faces of creatures emerging from the rock, as though pumas (perhaps) were

running towards you from the inside of the tower. As you can see from the images the similarities to Göbekli Tepe are there. The faces that emerge from the rock, look like the stone 'totem' statue found at Göbekli Tepe, now in Urfa museum.

Figure 10 Top left: Sillustani, Peru. Top middle: Cutimbo, Peru. Bottom left: Sillustani. Top right: Pillar at Gobekli Tepe. Bottom right: The first artifact found at Gobekli Tepe, originally thought to be Byzantium.

Near the entrance to Cutimbo amongst piles of broken stone, a unique relief of a cheeky critter sits upon a lump of rock that was once part of one of the towers. It looks like some kind of feline, but its' unusual elongated fingers are an anomaly. This one closely resembles the vertical creature on the solitary high-relief at Göbekli Tepe.

Figure 11 A Chulpa tower at Sillustani with Lizard relief, Peru.

At around 10,000 years ago in this area of Göbekli Tepe and 'the fertile crescent', domestication of animals and agriculture was developed. Analysis of the seeds discovered from the area shows that the farming of wheat was practiced at Nevalı Çori as early as 7,200 BC (2). However, farming methods were in full swing at around 9,400 BC, with the domestication of figs near Jericho (3). In the highlands of Peru, the same skills were being practiced, at the same time. Anthropological archaeologist Tom Dillehay, from the Vanderbilt University, revealed that the squash seeds he found in ancient storage bins on the lower western slopes of the Andes are almost 10,000 years old. (4). He also discovered evidence of cotton and peanut farming and what seem to be garden hoes, with irrigation canals nearby (ibid). Evidently, something was going on around the world at the end of the last ice-age.

Figure 12 Top left: Totem statue from Gobekli Tepe. Top right: Statue at San Jose Museum, Costa Rica. Bottom: Culpa tower at Cutimbo, Peru.

Who these people were is difficult to ascertain, but some controversial clues have been emerging from the ground for several centuries. For example, at a site about six miles from Tiwanaku in Bolivia, a 3-foot wide ceramic bowl was discovered that shows proto-Sumerian writing, next to indigenous Aymara script. It has been labelled “The Rosetta Stone of South America". Not only does it suggest Sumerian visitors once arrived on the shores of Lake Titicaca, it has now been translated, and the use of this type of script has been dated to 3,500 BC. What does this mean? It certainly looks like there was an ancient visit by Sumerians around 5,500 years ago, and when we look at the location of where this language was being used, suddenly we see a direct connection between Tiwanaku

and the builders of Göbekli Tepe and surrounding sites. (Just as a side note, the famous 'H' blocks at Puma Punku look a bit like the 'H's' on the pillars at Göbekli Tepe (this is a tenuous link, but worth a mention!)

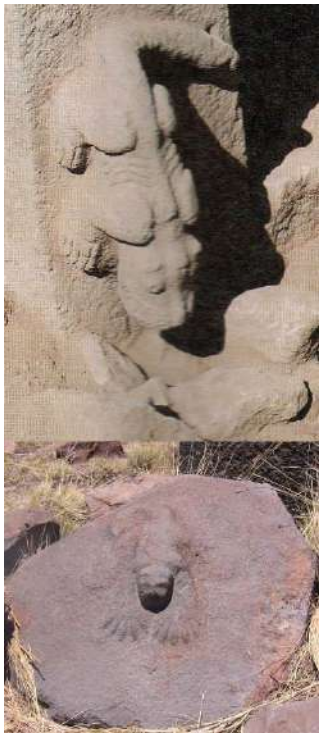

Figure 13 Top: Gobekli Tepe relief. Bottom: Cutimbo, Peru.

Arthur Posnansky the eminent archaeologist of Bolivia, dated Tiwanaku to around 17,000 years old based upon archaeoastronomy. However, since his initial deductions, this date has been revised several times, with the Fuenta Magna bowl possibly nailing down one date at least. When you visit Tiwanaku and Puma Punku, they look like a cataclysm has given its best shot to destroy them a very long time ago, and with the evidence of advanced agriculture beginning in both South America and the fertile crescent at about the same time, we must reconsider the idea that perhaps the Fuenta Magna

bowl, is in fact, just part of a long cross-cultural bond that had existed for thousands of years. An interesting pillar was also found at Tiwanaku that shows a relief of a frog, surrounded by two double-spirals, and what looks like lightning. Double and triple spirals are a symbol that has been found all over the world, most notably Malta, which has megalithic structures dating back to 5,000 BC.

Figure 14 The Fluent Magna bowl showing proto-Sumerian script

In Coga Safid in the Zagros region of Iraq, and dating back to around 7000 BC, an unusual elongated skull was discovered. It was one of 27 cranially deformed skulls found in the area (5). It is one of the earliest cranial deformation examples, or an altogether unknown race, that some authors suggest were the Annunakii from the Sumerian area. It's dating is pretty spectacular for this type of skull. At around nine thousand years old, it is contemporary with Göbekli Tepe. It closely resembles many that have been discovered in Peru and Bolivia, including ones from Tiwanaku and Puma Punku. In fact, these long-skulls (often with trepanning) have been unearthed at almost all megalithic sites in that area of Peru and Bolivia. Numerous small statues found in Iraq depict thin-faced humans with very long skulls, which date to around 6500 BC. At Kilisik, a site near

Göbekli Tepe , a T-shaped artefact with what looks like an elongated skull was discovered, reminiscent of the anthropomorphic Göbekli Tepe pillars, with a date of 8,000 BC. Throughout Peru and Bolivia these skulls have been found in multiple cultures at different times. The Paracas culture along the west coast seem to be the most prominent, but skulls have been found at Machu Picchu, Sillustani, Cuzco, in the northern highlands area around Huaraz, and in Ecuador, Honduras, Chile and Mexico. A surprising number of skulls have been found worldwide in the proximity of megalithic sites including Egypt, Mexico, Micronesia, North America, Ukraine, France, Austria, Malta and several more (6). The long skulls may have been a sign of royalty, or some kind of elite, and some more esoteric researchers believe it would affect the pineal gland and enhance telekinetic abilities, pushing a strange theory into the mix of how they may have 'moved' these huge stones.

Figure 15 Top: Gobekli Tepe 'H' motifs. Bottom: 'H' blocks from Puma Punku, Bolivia.

It can easily be argued that these distant cultures are divided by not only space, but time, and that they would have come up with these ideas independently. I'm not so sure because carving high-reliefs, constructing polygonal walls, quarrying and transporting super-sized megaliths, altering skulls shapes over a lifetime (and many other points outlined above), are not things that that can be put away as simple 'coincidences' that any culture would just come up with, as they are all particularly difficult to achieve. Since the discovery of Göbekli Tepe, the re-dating of the sites in Peru and Bolivia needs some more investigation, as this kind of sophistication, at this incredibly early date, could be the shake-up academia needs, and may give us a new view into our ancestral megalithic origins.

Figure 16 Tiwanaku spiral carvings

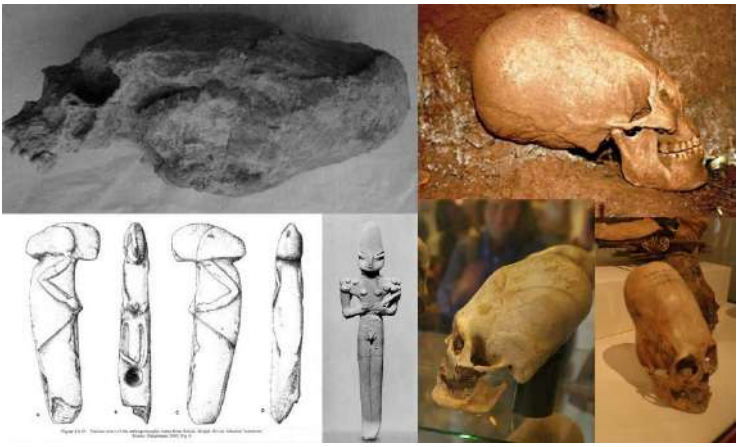

Figure 17 Top left: Serpent carving from Nevali Cori. Bottom Left: Serpents at Gobekli Tepe. Top Right: Sillustani, Peru. Middle right: Cutimbo, Peru. Bottom Right: Cuzco, Peru with the author.

Figure 18 Top left: Serpent carving from Nevali Cori. Bottom Left: Serpents at Gobekli Tepe. Top Right: Sillustani, Peru. Middle right: Cutimbo, Peru. Bottom Right: Cuzco, Peru with the author.

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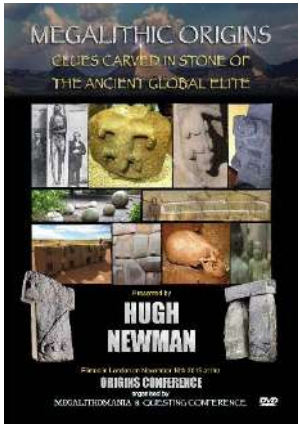

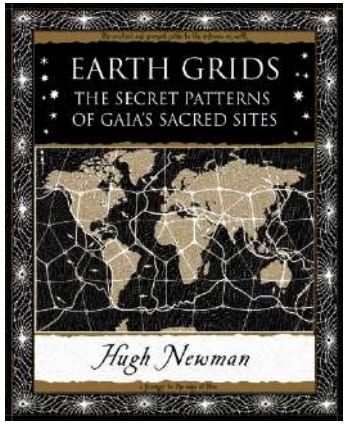

Before Antibiotics: Ancient Medical Procedures That Still Baffle Scientists

By: Dr. Rita Louise

In the modern age, when we think of surgery, we think of doctors working in sterile environments using finely crafted tools on an anesthetised patient. That was not always the case. Early surgical techniques including stitching up lacerations, amputating limbs, and draining and cauterizing open wounds, found their origin in deep antiquity. These medical interventions, however, were not our first venture into the world of medicine. The oldest medical procedure, which we have recorded evidence for, is a form of brain surgery called trepanation.

Trepanation is a surgical intervention used to treat health problems related to intracranial diseases. It involves removing part of the bony structure that surrounds the brain, the cranium. The word trepanation comes from the Greek word "trypanon" which means "a bore". The practice of trepanation involves drilling or scraping a hole into the skull to expose the thick membrane that surrounds the brain called the dura mater. The dura mater is a layer of tissue that separated the skull and the brain. Its function is to protect the brain from injury.

In today's popular culture comes the belief that the practice of trepanation is isolated to areas of Peru, the home of some of the most remarkable examples of cranial deformation found in the world. We are astounded by the surgical prowess of our Peruvian ancestors, yet around the world, thousands of skulls have been discovered that show clear signs of trepanation. This

ancient practice was employed all over Europe and Russia, in Africa, Polynesia, China and in South America. In some indigenous cultures, it is still performed today.

Figure 19 A Nazca-Peruvian skull operation from 2000 years ago presumably to relieve a front cavity inflammation.

The study of trepanation finds its roots in France. The year was 1685 when French Benedictine monk Bernard de Montfaucheon discovered a skull with a hole drilled into it. His discovery was initially overlooked by the scientific community of the day until a second skull was unearthed by Alexander Francois Barbie du Bovage at Nogentles-Les-Vierges in 1816. Examination of this skull revealed that the hole in the skull was not the result of a head trauma due to an accident, injury or battle wound. Instead, it was intentionally preformed on this individual. What amazed researchers, who started investigating instances of trepanation beginning in the mid-

1800's, was that this procedure was performed on living people and in most cases they survived the surgery.

Exploration into ancient sites around France revealed hundreds of skulls with the tell-tale signs of trepanation. Skulls discovered in the Cavern de l'Homme-Mort, the sepulchral grottoes of Baye, and in the dolmen of Lozère, all date back to the Neolithic era some 4,000 - 5,000 years ago. At one burial site in France, 120 prehistoric skulls were found, 40 of which had trepanation performed.

The holes bored into some of the earliest trepanned skulls were made by scraping away the cranial bone using a sharp stone such as a flake of obsidian or flint. The holes in these skulls vary in size from a few centimeters in diameter to encompassing nearly half of the skull.

Of the skulls examined, more than 80 % of all individuals who received trepanation during the Neolithic period lived months if not years after the procedure. This is evidenced by the amount of healing that occured around the trepanation site. If no sign of healing is observed, it is conjectured that the individual died during or immediately after the surgery. Yet many skulls investigated showed calcium deposits around the surgical site. This is an indicator of new bone growth and a clear sign of healing. In some instances, calcification completely sealed the trepanned hole.

Figure 20 Girl skull, trepanated with a silex; neolithic (3500 BC) ; patient survived. Natural History Museum, Lausanne

Until recently, a burial discovered in France at Ensisheim was identified as the earliest example of trepanation. An even older one in the Ukraine a short time ago superseded it. The Ensisheim location dates to 5100 - 4900 BC. The interred man did not "go under the knife" once, but twice. The skeletal material that was removed from the man's cranium measured 2.6 by 2.4 inches toward the front of his head. The other surgical site revealed an enormous amount of bone matter missing with a massive 3.7 by 3.6 inches section of skull removed. Evidence also indicated that the man survived both surgeries because bone healing is evident in each of the locations.

Like many things that come to us from deep antiquity, the more we dig in, the more questions we are left with. There is a great deal of speculation about why ancient civilizations started to implement this delicate surgical procedure in the first place. Cultures in the modern era, including ingenious ones whose medicine men still perform trepanation, indicate that it is performed to relieve intracranial pressure, headaches, epilepsy, and mental disorders. Some claim that it was used for ritualistic purposes, to excise the evil spirits that cause illness or to enhance spiritual experiences.

Figure 21 Museum Quintana. Urnfield culture (9th century BC): Amulets created of round fragments of human skull made by trepanation.

Evidence, based upon the location and demographics of skulls studied around the world suggest that this practice was used to relieve head injuries caused by weapons including clubs and slings. There is a statistically significant difference in the number of adult males that have undergone this procedure, compared to woman and children. These number support the belief that individuals were trepanned due to warfare injuries, since only males would have engaged in these acts.

The rise of modern medicine in the 19th century saw rapid advances in science including the introduction of anaesthesia as well as physicians practicing in an aseptic (germ free) surgical environment. Based upon 18th and 19th century pre-antiseptic surgical standards, individuals who received trepanation as a life-giving measure suffered an almost 100% mortality rate. Infections along the surgical site, due to unsanitary conditions, would often lead to sepsis. Additionally, antibiotics and other infection fighting drugs were not yet part of a physician's arsenal. This left researchers and physicians of the day doubting the efficacy of this ancient procedure.

Where did these early doctors learn the skills required to cut into the human brain? How did they, using a sharpened stone, learn to scrape away just enough bone matter to expose the brain without damaging the underlying blood-vessels, meninges (dura mater) and brain? We do not find any evidence supporting a long history of practice, trial and error. The tides turned when they realized that in indigenous cultures, who still utilize ancient methods, the survival rate was incredibly high. How these ancient healers learned to do it in the first place is still a mystery.

The amazing success of our Neolithic ancestors testifies to their advanced level of knowledge. Even in today's modern surgical environment, medical doctors shy away from this delicate procedure and only turn to it as a last resort to relieve pressure from a patient's skull or to drain haemorrhages.

We still marvel at the skills of our ancestors. Their outstanding success rate is a testament to their technical abilities. In their first venture into the realm of medicine, they were able to successfully complete a difficult procedure that modern medicine shies away from. What makes this even more

incredible is that all of this was done in a non-sterile environment, without anesthesia, and without access to antibiotics. The evidence provided by the hundreds of prehistoric skulls found in France, as well as around the world, demonstrates the extraordinary achievement of these ancient surgeons – their patients lived to talk about it.

Find Rita on Ancient Origins.

Rita's **website**:

http://www.soulhealer.com

Listen to Rita live at

http://www.justenergyradio.com

Jezebel Virgin of Baal, Princess of Tyre, Queen of Israel

By Margaret Moose

Jezebel - even to this day her name is synonymous with wickedness and promiscuity. She was the most depraved of women, a murderess, an adulteress and worst of all an idolatress. She was so hated by some of the ancient followers of Yahweh that they went out of their way after her death to paint her as all things evil, even going so far as changing her actual title from the Virgin of Baal to the Whore of Baal. But what was it really that caused such a reaction from the followers of Yahweh? How could a mere woman challenge such men of God?

The story really begins after the death of King Solomon when the Israelites split into two kingdoms, Israel in the north and Judah in the south. The first king of the north was Omri and he established his capitol in a place called Samaria. Omri built his palace complex on a hill he purchased from a man named Shemer for which he paid two talents of silver. The ancient city of Samaria today is split between Israeli and Palestinian control and, unfortunately, it is in a precarious state threatened by vandals, robbers and neglect. The best known excavations of the site date from 1908 to 1910 and then again in the 1930's. The Palestinian Department of Antiquities, formed in 1997, is working on protecting and excavating the site with about a dozen digs being conducted, so conditions are improving. This ancient site is one of the most documented by fact in the Bible, as well as the burial place of John the Baptist, Joseph and ten kings of Israel. Is it the location of this city that has caused its virtual abandonment by archaeologists until recently or is it

something more? It seems to have been ground zero for the war between the worshippers of the old goddesses and gods, and the followers of Yahweh, for whom there was no room for other gods, and no amount of violence and treachery was too extreme to achieve their ends. What truths may be buried in the city of Samaria?

After the rule of King Omri, his son Ahab became the King of Israel, and in approximately 874 BC the Princess Jezebel of Tyre (Phoenicia), was brought to the northern kingdom to be his bride and cement a trade and military alliance between the two kingdoms. It was a very advantageous agreement for Israel to be partners with the powerful and wealthy sea faring Phoenicians. Now the Bible says that Jezebel's father King Ethbaal was the high priest of Baal, but according to the Annuals of Tyre, which are now lost, he was probably actually the high priest of Astarte. Astarte was the primary Phoenician deity, a Goddess, and Baal was her son, consort, or husband, depending on the region.

I contend that it is this worship of a female deity that was the deepest issue in this conflict and consequently, the Goddess was removed from the story as much as possible to hide the fact of her once widespread power. The presence of the female in the divine was simply an unthinkable state to the followers of Yahweh at this time, as it is to the followers of the three Yahweh based religions today.

The Bible purposefully skirts the issue of the worship of the Goddess as the prime religion at the time, consistently referring to Baal as the major deity when that was not the case; indeed Baal is the consort of Astarte, who dies every year and is then reborn, and holidays of grief and celebration commemorated this yearly cycle; does this story sound familiar? In earlier

times, Astarte or Ashtoreth, as she was also known, was the consort of Jehovah before the move towards monotheism, and apparently the Israelites had a bit of trouble adjusting as they continuously fell back into their old ways of worshipping the older dualistic deities.

Jezebel was raised as an acolyte of Astarte and Baal and she brought her religious beliefs with her to Israel. The Bible would have us believe that Jezebel forced her religion on the people, but the truth is that the region, whose populace was more multinational, was far from united under one god – even though the state religion of Israel was the worship of a single male deity, the worship of many gods and goddess' was common. The followers of Yahweh were, however, determined to bring about the end of all religions except theirs by whatever means necessary.

Soon after their marriage, Ahab built a "house of ivory" for Jezebel to honor her deities, and this gift from a husband to his bride has long been used as an example of his weakness concerning his wife and the opulence of the pagans, not as a beautiful gesture to make a young woman far from her home feel welcome. Remains of ivory furniture and other relics were actually recovered from Samaria in earlier excavations in 1908 thru 1910, suggesting that the house of ivory really did exist. The Bible points out that Ahab erected an altar to Baal and then almost second handedly, it mentions he also made a "sacred post" (1 Kings 16:31-33). Sacred post can be easily passed over but what it actually means is Ahab erected a grove to the Goddess, which was created by placing the posts of sacred trees into the ground, so clearly Ahab recognized both the Goddess and Baal.

Figure 22 A village along the eastern slope of the Samaritan mountain believed to be the location of King Ahab's ivory palace

Jezebel, did not take her position as Queen of Israel as one of submission; she was the daughter of a powerful empire and a power in her own right and this seems to be her first sin in the eyes of the followers of Yahweh. She was a woman who spoke her mind and stood behind her beliefs and her culture; she refused to bow to their will and this alone made her very dangerous.

At some point in time, Jezebel seems to have been forced from merely attempting to achieve religious tolerance in her kingdom, to moving against some of the prophets of Yahweh. The prophet Elijah was claiming that the drought affecting the region was a punishment from God and the stress of the drought was undoubtedly causing unrest. In Kings 18:4, it says Jezebel was cutting off the prophets of the Lord, it does not of

course say why. Perhaps they were causing extreme unrest by preaching in the streets that the evil of the king was causing the drought and in turn threatening the sovereignty of the king or perhaps the accusations were not even true; there is no mention of names or places. Regardless of why, she was in fact a representative of the government, so her actions against persons acting against the state may or may not have been warranted. We will probably never know but this one small verse has been used to vilify her when the actions of others prove to be much more horrific.

In an effort to prove the superiority of Yahweh, Elijah the prophet planned a contest on Mt Carmel between himself and the prophets of Astarte and Baal, of which there are 850 in the service of Jezebel. As the story goes, two bulls were sacrificed and put on pyres. The acolytes of Astarte and Baal first tried to get their deities to light the fire under the pyre to no avail, but just one plea from Elijah and the Lord sent fire to light the sacrifice. After this, Elijah orders the slaughter of the 850 servants of Astarte and Baal, declaring that not one of them shall escape. This description of the mass murder of 850 people is very specific, unlike the vague reference to Jezebel ordering the cutting off of some of the prophets of Yahweh, yet no one seems to see Elijah's acts as disgusting. Is any act acceptable when ordered by God? I think any modern reader should see this whole story as a trick by Elijah to get all the prophets of Astarte and Baal in one place and then he fooled the crowd with a parlor trick by lighting a fire, or perhaps the fire never even happened; it's hard to believe a story when everyone who might have told a different version were not left alive. Then of course there is the account of Elijah making it rain, breaking the drought. Was this a miracle, a coincidence, or just a made up story?

Of course this is a great tale, especially if you like mass murder, but one has to wonder why a man who God sends down fire for and who can break a three year drought goes into hiding when Jezebel, a mere woman, learns what he has done; and she makes it clear that she want him dead just like her prophets. Why did he not ask God to strike her dead? Instead, he ran off to Mt Sinai to hide.

The harsh blow of the murder of her prophets did not bring down Jezebel, so a more complicated plot was laid out to show that she manipulated her husband and violated the laws of the land. This tale begins with her husband King Ahab wanting to buy his neighbors vineyard so the King can make a vegetable garden…yes a vegetable garden. The owner of the vineyard, a man named Naboth, refuses to sell or trade his vineyard, even for something worth more, since he inherited the land from his father and Israelite law declared that he should keep it forever. According to the Bible, Ahab became so upset over the problem with his new vegetable garden he took to his bed and refused to eat; strange behavior for a powerful warrior king, but that is how the Bible tells it. Jezebel then tells him that she will get the land for him. Many interpret her reaction as one who came from a land where rulers could do as they please, instead of as it was in Israel where rulers were not above the laws of the land, like David and Bathsheba for example. Jezebel is said to have written letters to the people of the town asking them to accuse Naboth of the crime of blasphemy and then to take him out and stone him. She did this without the knowledge of Ahab, but used his seal on letters to supposedly ensure the town people's cooperation. They obeyed without question; Naboth was killed and the king automatically got the vineyard since the owner was convicted of a serious crime…very tidy except there are quite a few glaring problems with the story.

First why would the elders and land owners of the town follow such instructions without question? No one spoke up to defend a man who they had probably known his entire life and who was completely within his rights to refuse the sale. If Jezebel was truly the hated harlot, why did no one betray her plan until after the fact? It makes no sense. Secondly, if the letters were signed by the King, how did they know they were actually sent by the Queen, and why would either the King or Queen send out multiple letters asking people to falsely testify against a man? It seems a little self incriminating. The tale just does not ring true; it seems at best a fabricated lie and at worst a frame up that may have resulted in the death of Naboth, over a vegetable garden of all things. I, of course, do not doubt that something as petty as this could be true, the Bible is full of such stories; this one however is weaker than most.

Figure 23 Jezebel and King Ahab meeting Naboth

The tragic death of Naboth, however, enraged the ever righteous Elijah and the Lord told him to go and tell Ahab that his possession of the land by murder would not go unpunished and that Ahab's blood will be lapped up by dogs in the same place as Naboth's death. Elijah, however, told Ahab that it was Jezebel who would be eaten by dogs.

Ahab died from wounds he received in battle after ruling from 874 to 853BC. The second son of Ahab and Jezebel, Joram, took the throne as the legitimate King of Israel. Elijah had been taken to heaven without dying for being such a great guy, and his follower, Elisha, had taken up his cause. Elisha declared that one of Joram's military commanders, Jehu, would be the new king and was to exterminate the House of Ahab. King Joram was on the battlefield and called out a greeting to Jehu, who responded to the king by saying 'How can all be well as long as your mother Jezebel carries on her countless harlotries and sorceries'? (2 Kings 9:22). He then assassinated the king with an arrow to the heart. King Joram's body was dumped onto Naboth's land. Jehu then had the decapitated heads of Ahab's seventy sons taken from Samaria to the gates of Jezeel and put in a pile. Now the usurper Jehu heads to the town of Jezeel to finally murder the one they have hated for so long, Jezebel.

Figure 24 Elijah and King Ahab

Jezebel, knowing she was about to be killed, did not run. Instead, she prepared for Jehu's arrival by putting kohl around her eyes, dressing her hair and preparing to exit the world as a queen and a high priestess. The Bible likened lining the eyes as a female trick of enticement but in Jezebels case, it was quite possibly the face she would have worn to worship her dual deities, just as the priestesses of Hathor lined their eyes. The Bible would have us believe that Jezebel was preparing to seduce Jehu in order to save her own life, but upon the arrival of Jehu, she mocked him and called him Zimri, the ruler before Omri, who came to the throne by killing King Elah – it was not a nice comparison and certainly not an attempt at seduction. 'Is

all well, Zimri, murderer of your master?' (2 Kings 9:31) she asked him, as he came for her after killing her son, his king. Jehu ordered Jezebel's eunuchs to throw her from her window – her blood was spattered on the walls and the soldier's horses as they trampled her. After his victory against an unarmed woman, Jehu announced that her body should not be left in the street since she *was* the daughter of a king, insinuating that he may have had second thoughts about how his treatment of a Princess of Phoenicia would be viewed. But when his men went to retrieve the body, it had been consumed by dogs, just as Elijah had prophesied. Jehu continued the purge, killing every priest, family member, and associate of the family of Ahab, slaughtering them and mutilating their bodies.

Figure 25 The death of Jezebel

Jezebel went to her death with courage and spirit; she never begged for mercy or abandoned her beliefs. The Bible calls her a witch and a harlot but there is really no evidence of this, even in the massive smear campaign waged against her. She was by all accounts faithful to her husband, loyal to his family and a powerful ally to him and her adopted homeland. There is never any evidence that she was not loyal to him, even after his death. She was of course guilty of one thing, polytheism and for that she would have been the first to admit it.

The story of Jezebel appears to have real basis in fact, as well as being a great example of history being written by the winners. Her story is so obviously coloured by the religious prejudices of the writers of the Bible, that I do not understand how anyone sees her actions as so evil, and those of Elijah and the followers of Yahweh as righteous. The followers of Yahweh slaughtered hundreds of people, piled up severed heads, assassinated a king, threw a woman out a window, trampled her with horses, and then hunted down hundreds more who were associated with the family and chopped them to pieces. The only thing that keeps this behavior from being the work of psychotic killers is that God told them to do it. The death of Jezebel is more than just the death of one woman; her death is one of those many moments in history where the worship of the dual deities, the God and Goddess began to fall to the new monotheism in a blood bath, and the new religion began the important task of erasing the past.

Hopefully, further excavations of Samaria will yield more facts about the lives of these early rulers of Israel and the time when both God and Goddess were sacred to the people. Ironically, the murders of all of Ahab's family by the followers of Yahweh led to Ahab and Jezebel's daughter, Athaliah, becoming Queen of Judah…but that's another bloody story.

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Find Margaret on Ancient Origins.

A series of Rock Arrangements and placements the defy conventional Historical accounts

By Steven and Evan Strong

My son Evan and I have written extensively about the site Frederic Slater, President of the Australian Archaeological Education and Research Society, proposed was "Australia's Stonehenge," which we refer to as the Standing Stones site, and a complementary site we have named "Adam's Garden." What hasn't been made clear, and nor is it still fully understood, is that these sites form part of a much larger complex.

Figure 26 Reconstruction of Standing Stones Site

There is more to this than the two sites mentioned, but owing to pressing issues of privacy and our justifiable concern regarding vandalism, we can offer little in specifics regarding geography, distances and location. Despite what can't be

revealed at this time, we believe that when combining these two sites, plus others in the close vicinity, there are some general points that are as ancient as they are elemental.

Undeniably, there is evidence at four sites that is indicative of exotic technology well beyond the embrace of any Original* rock and stick tool-kit. It goes way back, whether tens or hundreds of thousands of years is a moot point, but the antiquity and sophistication in evidence asks questions most academics do not have the capacity to reply to or appreciate.

Found both at the Standing Stones site and Adam's Garden are artificially shaped and marked rocks that chronicle, according to both Slater and many Original Elders and Custodians of Lore, the First Language either spoken or recorded by modern humans. This language of rock angles, alignments, markings, letters, hand signs, numbers, body parts, animals, etc. is as cryptic as it is divine.

Figure 27 Artificially shaped rock

Where did the sandstone rocks come from?

Before attempting any translation, we must first address some pragmatic considerations which we were originally unable to throw any light upon. When first examining the Standing Stones, a fact highlighted in Slater's correspondence was of prime interest. Nearly all the marked and shaped stones found on both the larger and smaller mound were sandstone, and as observed by Slater, the nearest sizeable deposit of sandstone was over 20 kilometres away. In what only exacerbates the difficulties, we found fine and coarse grained sandstone, which logically means some of the sandstone brought onto this site came from much further inland than the fine grained rock. But how did this happen, from where and who was involved? These questions were never fully answered.

That was before our first sighting of Adam's Garden, a 175-metre stretch of creek-bank containing tens of thousands of rocks of every conceivable type. Surrounded by mangrove and sand, this exotic collection of rocks contains shapes, angles and markings that are artificial and was the location from which the rocks at the Standing Stones were transported. The jetty was made entirely out of sandstone rocks and is not only both fine and coarse grained, but also varies greatly in colouring. Just as it is at the Standing Stones, there are many rocks shaped into pyramids at Adams' Garden, and what only cements this connection is the marking on one rock which contains an engraving, which in the First Language means "guide to truth."

This place has a jetty/wharf, the 9 metre by 5 metre construction of sandstone is higher than the surrounding shore, and was the place where ships unloaded their cargo. We believe the 175-metre spread of tens of thousands of rocks was part of a rock-wall built along the section of what was originally

the shore-line. Around 500 odd years ago, a tsumani hit this part of the east coast, and most likely knocked the walls over then the backwash dragged the fallen rocks back into the water. This would explain why there are rocks spread about 8-10 metres into the creek and only two metres up the slope past the creek bank.

From here, marked and shaped rocks along with many other goods and sacred objects were sent out from the coast to the Standing Stones site, and other places of importance.

Moving thousands of cubic metres of fill

However, there is a second much larger problem in logistics still unresolved on-site before grappling with meanings and nuances. Some of the rocks used on both mounds weigh up to 50 kilograms, and certainly would be very difficult to move without a wheel, but not impossible. Although it is worth bearing in mind that the much bigger and heavier rocks were not disc-ploughed into the slope, but taken to the dairy shed for safe-keeping. Alas, in what only compounds the difficulties, these larger engraved tablets were either stolen or recovered just after the Second World War.

Those issues aside, there is enough still on site to call into question any notion of this exotic material (sandstone) being carried by hand. The second, extremely sacred mound is made of clay, white and red sand, and thousands upon thousands of sandstone rocks. So foreign is this 70 metre by 10 metre mound, a large section of the mound was gouged out to use as road fill for the surrounding flat farms. The local black soil gets very boggy when wet and this mound of dry material is extremely porous, which means that tyres don't get bogged in the wet. The smaller mound is quite simply not part of the

surrounding geology and was transported onto site. What adds to the problems, if relying on traditional European historical accounts, is that there is no less than 3,500 cubic metres of fill that make up this artificial formation.

How did a people who supposedly knew nothing of the wheel, metal blade, ocean-going ships, large scale quarrying or slave labour, manage to move such tonnage and put all this together? No-one is claiming that this site is European. In fact, it is widely agreed and reported in the press that this mound was the only known sacred site in Australia where 'Clever-fellas' and 'Kadaitcha' came from all "parts of Australia before the coming of the white race" to sing, dance and engage in activities that transcend.

Now it gets heavier

As much as it is remotely feasible for nomadic Original men and women to lug rocks weighing up to 50 kilograms from the coast some considerable distance inland, the whole scenario gets very complicated when trying to understand how igneous rocks weighing over five hundred kilograms were moved and positioned into two Original rock arrangements found at Adam's Garden. I still remember Adam and I managing to find positions to place our hands on one massive sandstone boulder, between us we did manage to move it perhaps a centimetre, but moving it further was beyond belief, and our combined efforts.

Just behind the sandstone jetty is a road of perhaps 2 metres in width and no less than 210 metres in length, which snakes around the southern section of the hill that rises up over 35 metres. There are thousands of rocks, all igneous, both above and below the road that were either cleared from the road or positioned in support. I remember recently standing on the

road with a colleague Jim Nutter, who when playing the role of 'Devil's Advocate,' suggested this was all the result of an old bulldozer clearing a track down to the mangroves. Rather than debate possibilities, I pointed out to Jim four rocks, all of some weight, and all carefully stacked on top of each other, and asked him what blade was capable of that balanced arrangement. He then moderated by one degree, agreeing that this was ancient and people from way back were in involved in placing these particular rocks, but hastened to add that maybe much later the dozer came to down in repairing the older construction.

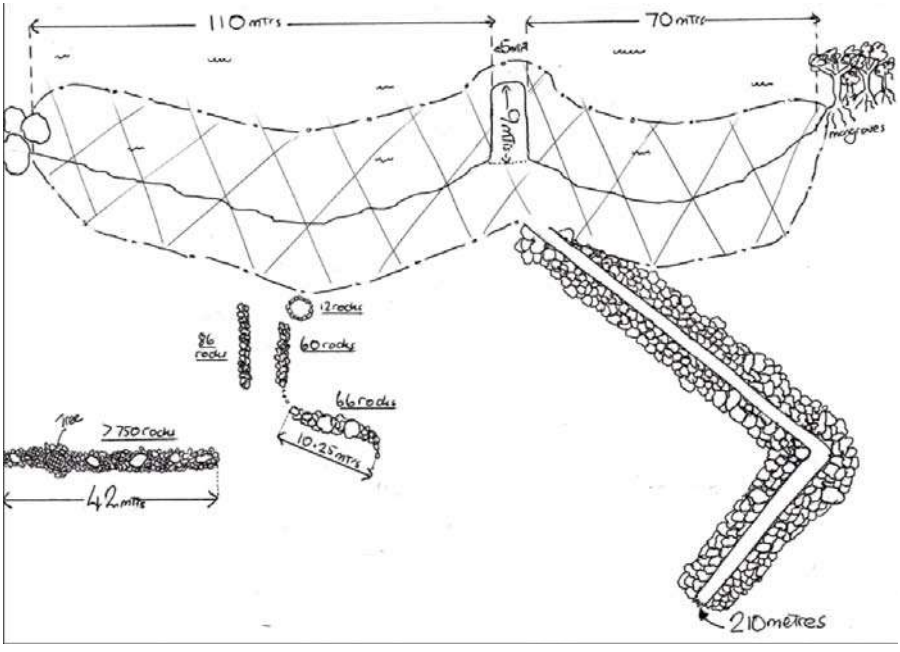

Figure 28 Diagram of Adam's Garden Standing

Nearby, there are numerous sandstone slabs, some weighing tonnes, standing in Mullumbimby, which came from somewhere nearby, which were repositioned within the town and parks to be used as a feature or bearer of a plaque. Their origin through official channels is unknown, but not by us, we are confident that all imported rocks, whether weighing one

kilogram or a tonne, were originally shipped to and unloaded at the jetty which forms part of Adams' Garden.

One unknown in this equation, the manner of transportation of these heavy rocks and the exotic fill at the smaller mound at the Standing Stones site, is destined at this stage to remain hypothetical. We have no Dreaming Story or Elder's guidance, nor any account in Frederic Slater's translation to draw upon, so, without any reference relating to how all these rocks and fill got to locations so far from the coast, we will leave this as unknown.

The Teachers have all gone?

Frederic Slater was, in 1939, convinced he was in contact with the very last source knowledgeable in the First Language. When corresponding with his on site colleague, Slater advised him that "you are working in a much higher cult which I doubt is understood by present day aborigines (sic) even in remote parts. The teachers have all gone." Slater was without peer in the state of NSW in deciphering Original script and anything Egyptian, and was often employed by Councils and Governments in these endeavours. As such, direct contact with people who can understand and speak, sign, gesture and use the rocks that make up the very first language humans spoke, seem lost.

However, in this proclamation of absence, this is one of the very few times Slater was mistaken. We know of, and have spoken to, one of the custodians of the First Language (Karno Walker) who was with us when investigating the mounds and surrounding archaeology.

Nevertheless, minor understandings aside, Slater was 'on song' in so many observations, none more so when offering an

explanation as to why ancient Egyptians were so motivated to sail such great distances.

Often when we have been presenting the quantity and quality of archaeology and oral accounts substantiating an Egyptian presence in Australia, some critics have relented minimally in granting potential visiting rights, but are still clouded by materialistic concepts of civilisation and progress. Knowing that pyramids, chariots, cities and columns were built in Egypt and no permanent structure, wheel, factory or metal was assumed to be made in pre-Cook Australia, they see this interaction in terms of a master/slave relationship.

We have always maintained that the ancient Egyptians came as mystical apprentices bound in awe and servitude to their Original mentors. What did surprise, is that over 70 years before we made this apparently radical statement, Slater was no less forthright in allocating a precedence and pedestal. "There is no mistaking that the Aborigines … gave not only to the Egyptians their knowledge and foundation of hieroglyphs and their philosophy, but formulated the basis of all knowledge in the beginning, now and to come."

Returning for thousands of years to Australia in pilgrimage and pursuit of spiritual excellence is a claim we have made often. However, proposing that in Australia was recorded the "basis of all knowledge" is a bold assertion to make and one we had never entertained, until reading Slater's comments. After examining all of his work, we can readily understand why he would make such a sensational claim. In fact, once reading his extensive and impressive hand written notes, we realised Slater was obligated to place the First Australians at the centre and beginning of anything esoteric, spiritual, intellectual or democratic. Slater insisted that the "mound" that the 185

Standing Stones originally stood upon was "the oldest form of temple in the world." Consistent to that noble purpose and goal, Slater noted that "within this temple you will find … the basis of all knowledge, all science, all history and all forms of writing." In ascribing a sequence and precedence, Slater was in no doubt that the Original people were from the first Homo sapien sapiens stock spanning back "hundreds of thousands of years before."

Equally, Slater was also convinced that all languages, not just ancient Egyptian, have their genesis in Australia. When comparing the ancient Celtic tongue of Ogham, he was confident that "you will find the basis of that language on the mound." This ancient connection through language never ceased and continues on to this very day, thus explaining why "the language which we speak today is not Anglo-Saxon, but just Aboriginal."

But it is not just language, this connection runs into every part of today and the days to come.

* The term 'Original' is used instead of 'Aboriginal', which means 'away from origin', since this term is not believed to be accurate in describing the indigenous inhabitants of Australia.

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The Ancient Stone Labyrinths of Bolshoi Zayatsky

By April Holloway

On a small collection of remote islands in the White Sea of Russia lies the highest concentration of ancient labyrinths on the planet. Despite numerous theories, archaeologists and historians have not come to any agreement about why they were built and what their purpose was. The labyrinth remains one of the most mysterious symbols found on Earth – thousands of years ago, it appeared at the same point in history on all inhabited continents in the world – why?

Today, we use the term 'labyrinth' to refer to any maze-like structure. However, there is a key distinction between a labyrinth and a maze. A maze refers to a complex branching (multicursal) puzzle with choices of path and direction; while a labyrinth is a single-path (unicursal) pattern that has only a single, non-branching path, which leads to the centre.

The long history of the labyrinth

The word 'labyrinth' comes from the ancient Greek words 'labrys', a word for the iconic 'double axe' which was used by the Minoans on the island of Crete, and 'inthos' meaning 'place'. Thus, labryinthos has been interpreted to mean 'house of the double-headed axe'. The complex palace of Knossos in Crete is usually implicated. According to Greek mythology, King Minos of Crete had the craftsman Daedalus construct the labyrinth in order to conceal the Minotaur, the half-bull, half-human offspring of Minos' wife Pasiphae and a bull. For some unknown reason, Daedalus and his son Icarus were confined in the

labyrinth. Constructing wings of feathers and wax, the two were able to escape by flying above the walls of the labyrinth. Young Icarus, however, impetuously flew too near the sun. His waxy wings melted and he drowned in the Icarian Sea. While the legend of the Minotaur was long thought of as a myth, the remains of the labyrinth of Knossos were uncovered in the early 20th century by archaeologist Sir Arthur Evans.

Figure 29 An ancient mosaic depicting the labyrinth of Knossos and the Minotaur

Although there are numerous labyrinth designs found throughout history, such as the seven circuit, eleven circuit, and twelve circuit labyrinths, in Greece and throughout the Mediterranean, a common symbol of a 7-circuit labyrinth was associated with the legends. Known today as the Cretan labyrinth, it consists of a single path winding back and forth to a centre point in a series of seven concentric rings. Intriguingly, the shape of the 7-circuit labyrinth also mirrors the motion of the planet mercury in the sky over a long period of time. Did some ancient astronomer record this motion, and create the labyrinth symbol based upon it? We will probably never know. The earliest known use of the 7-circuit labyrinth

symbol occurs on a clay tablet from the Mycenaean palace at Pylos in Greece. A fire destroyed this palace around 1200 BC, baking the clay tablet and preserving it for archaeologists.

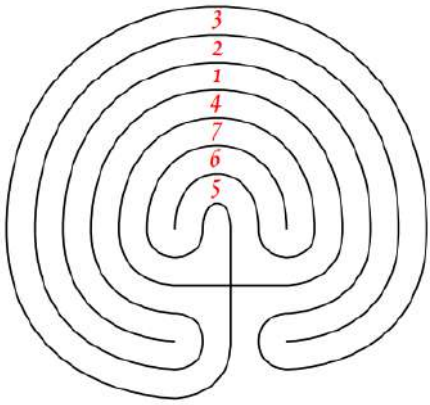

Figure 30 A depiction of a seven circuit labyrinth

While the word 'labyrinth' is closely tied in with Greek history and mythology, labyrinths have been around a lot longer than the legend of Knossos and the Minotaur. Dating back nearly 4000 years is the famed labyrinth of antiquity, the Egyptian temple precinct of a pyramid complex of many courts, built at Hawara by Amenemhet III of the 12th Dynasty (1844-1797 BC). There were twelve separate courts of considerable size all facing one another throughout this labyrinth and all connected by corridors and colonnades and shafts. Criss-crossing alleys and false doors sealed by stone plugs all protected the central burial chamber of the pyramid of the king.

But the labyrinths of Greece and Egypt are just the tip of the iceberg. Labyrinths have been found in just about every major religious tradition in the world, have formed an integral part of many cultures, and have been found on every inhabited continent. At about the same time as the appearance of the Greek labyrinth, an essentially identical pattern appeared in

Native American culture, the Tohono O'odham labyrinth, which features I'itoi, the "Man in the Maze". A prehistoric petroglyph on a riverbank in Goa shows the same pattern and other examples have been found among cave art in northern India and on a dolmen shrine in the Nilgiri Mountains. In terms of ancient archaeological monuments, more than 300 examples of labyrinths can be found in various locations around the world. Many questions remain around how the same pattern managed to appear at the same time in apparently disparate cultures.

While recorded history links the creation of labyrinths to a period beginning around 4,000 years ago, the earliest labyrinths are much older than that and first appeared in Neolithic rock carvings and stone formations concentrated around Europe, Scandinavia, and Russia.

The labyrinths of Bolshoi Zayatsky

The Solovetsky Islands (or Solovki), are an archipelago located in the Onega Bay of the White Sea, Russia. It is here where there can be found thirty-five Neolithic labyrinths, known as 'vavilons' ('Babylons') in the local dialect, which date back to around 3,000 BC. The most remarkable are the stone labyrinths of Bolshoi Zayatsky Island, a group of fourteen labyrinths in a 0.4km^2 area. They are particularly well preserved and have been documented and speculated about, without any definite conclusions being reached as to their purpose.

In addition to the labyrinths, as many as 850 heaps of boulders have been found on the island, many containing bone fragments. Other stone formations discovered on the island include a representation of the sun, complete with radial spokes. It is generally agreed that these ancient labyrinths and

stone formations were related to spiritual beliefs, and may have symbolized a border of sorts between the material world and the underworld – the mythical abode of the dead.

The labyrinths are constructed from boulders placed on the surface of the ground, and it has been determined that these boulders were gathered locally. The smallest labyrinth measures around six meters in diameter, with the largest being 25.4 meters in diameter. The rows of boulders form spirals, with some consisting of two spirals, described as resembling two serpents with their heads in the centre. The entrances to the labyrinths are mostly on the south and while there are five different settings, they each have only one entrance/exit point. All the labyrinths on Bolshoi Zayatsky are found on the western side of the island, while the eastern part of the island features a significant collection of stone formations, but no labyrinths. Although the labyrinths have become quite overgrown with the island's shrub-like vegetation, their shapes remain clearly visible.

Figure 31 One of the stone labyrinths on Bolshoi Zayatsky Island

Why were the labyrinths of Bolshoi Zayatsky built?

Many hypotheses have been put forward to explain why the Neolithic settlers of the Solovetsky Islands went to the considerable effort of constructing numerous stone labyrinths.

In the 1970's, the predominant hypothesis, advanced by N. Gurina, was that the labyrinths were built as traps for fish. Evidence comes from the fact that all of the labyrinths in the region were built close to the sea and water levels were much higher 5,000 years ago, when it is believed they were constructed. The fish would have swum in through the entrance and become trapped in the labyrinth, making it easier for fisherman to retrieve their catch. However, the major flaw in this argument is that numerous labyrinths have been found inland throughout the world.

Researcher L. Ershov had a different theory. Ershov maintained that within the lines of labyrinths was the schematic reflection of both the sun's and moon's orbits, thus the labyrinths were used as calendars. However, this has been debated on the basis that labyrinths do not have a consistent direction of entrance.

One theory popular today, particularly among esoteric circles, is that a labyrinth is an ancient symbol that relates to wholeness. It combines the imagery of the circle and the spiral into a meandering but purposeful path. It represents a journey to our own centre and back again out into the world. Walking the labyrinth can be considered an initiation in which one awakens the knowledge. It is believed that walking the path of the labyrinth brings about a change to one’s state of consciousness and the perception of time and space. Indeed,

Vlad Abramov, a researcher who explored the labyrinths of Bolshoi Zayatsky, described the surreal experience of walking the twisting and turning paths of the labyrinth.

"After entering a labyrinth and circle several times around the centre you leave it through the same entrance. Just after several turns it becomes unclear how much you have walked and how much more to walk. Subjectively, the time stops, but by watch the great labyrinth is passed in 15 minutes. It is difficult to think about something collateral; the path is narrow and you are required to look permanently underfoot. The path is twisting clockwise and anticlockwise. At last – the exit; and you are happy that the journey is over."

Despite the theories presented above, and numerous others, the accepted theory today, and one which has been put forward by Carl Schuster and Edmund Carpenter, is that the construction of the labyrinths was linked to religious beliefs. Prehistoric labyrinths are believed to have served as traps for malevolent spirits, as defined paths for ritual dances, and/or as a symbol for the barrier between this world and the underworld. It is speculated that the labyrinths may have been included in rituals to assist the souls of those who have died to cross over to the underworld. Archaeologist A.L. Nikitin suggests that labyrinths, as indicated in legends, point the way to the 'entrances' and 'exits' of a subterranean kingdom which could be opened only by those who knew the 'magic key' to this back door.

This suggestion is consistent with widely held belief among prehistoric cultures in the theory of 'Three Worlds', according to which ancient people thought that the Universe was separated into a Lower World, where souls of the deceased would go after death, the Middle World, consisting of the

physical plane of existence, and the Upper World of the stars, clouds, and gods.

To this day, the far northern islands of Russia continue to beckon curious travellers and scholars, eager to solve the mystery and the true meaning of the labyrinth.

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Solovetsky Labyrinths

Labyrinthos

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Lascaux Cave Speaks

By Derek Cunningham

Looking at the ancient Stone Age paintings of Western Europe, one of the most difficult questions to answer is the reason for the various geometric patterns found amongst the many depictions of animals. Some contend that the patterns contain elements that suggest they are "symbolic" imagery, however there is seldom agreement as to what this symbolism might be.

The hypothesis that enigmatic linear patterns, found at ancient sites might be an archaic form of astronomical writing is thus very important, but not just because the idea provides yet another possible explanation. No, unlike the many prior ideas, the idea of an astronomical link is testable.

The most important feature of the hypothesis is that the limited list of astronomical values that are linked to either the physical measurement of time, or the accurate prediction of eclipses, is that the idea can be removed from the realm of opinion. Here the theory is tested entirely by the artefacts themselves. Either the data fits the suggested theory, or the theory is destroyed and never heard of again.

For scientists, one result does not a trend make, and neither does two, but when the results shows a consistent pattern amongst three, four and then five studied samples then the theory has to be taken very seriously.

Here the El Castillo cave in Spain and the Lascaux and Chauvet caves in France are of interest because of their age, fame, and also the prior contention by Dr. Michael Rappenglueck that the position of the various drawings and dots represent constellations. Michael Rappenglueck's ideas were reviewed

within my book 400,000 Years of Stone Age Science, and I agreed in large part with his descriptions. I even noticed some additional data that confirms his hypothesis surrounding the presence of a depiction of the Northern Crown in El Castillo cave, in Spain. Within my study, new data that shows the secondary dots, and handprints to the left of the Northern Cross identified by Rappenglueck mark the positions of the secondary stars of the constellation Cygnus. Intriguingly, this overlap only occurs if a modern Mercator map format is used, a map projection that is only required if the people drawing the map already knew the shape and the size of earth, and this is a problem, because archaeologists contend that there is absolutely no evidence any ancient civilization traveled the earth, especially in the distant Stone Age.

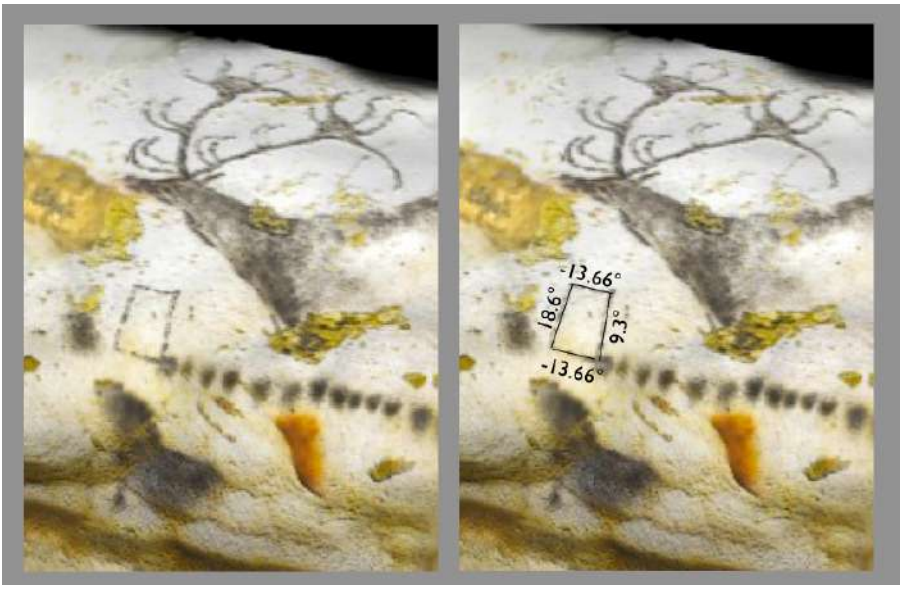
The Lascaux Caves

Discovered in 1940, the Lascaux caves are a complex of caves found in the Dordogne region of southwestern France containing a sensational collection of Paleolithic cave paintings estimated to be up to 20,000 years old. The cave system, which now features on UNESCO's World Heritage Sites list, contains incredibly well-preserved paintings of large animals that were once native to the region.

At the entrance of Lascaux cave are a series of geometrical patterns. The first that really stands out is a series of 13 dots originating from a box-shape drawing. For astronomers, the number 13 almost always conjures the concept of 13 sidereal months in one solar year.

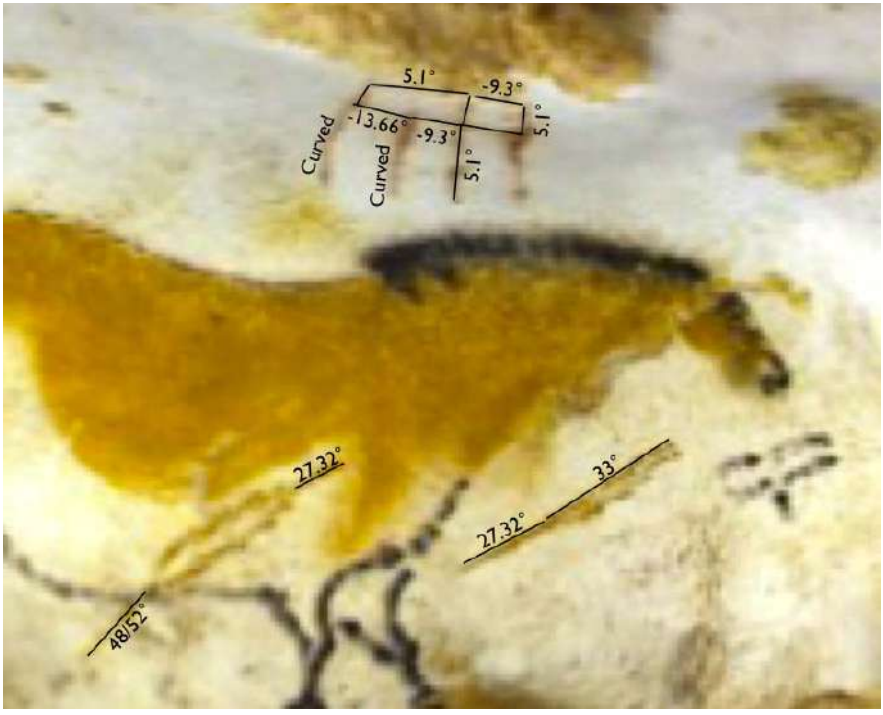
Based on my theory that ancient astronomers created a written language employing angles to represent specific astronomical values, such as the motion of the moon and the sun, it would

then be expected that one of the angles on the box should correspond to either 27.32 degrees, the time in days for one full sidereal month, or a line at 13.66 degrees, to represent the half-sidereal month of 13.66 days.



Taking the drawing as provided in the Lascaux walkthrough, within the diagram the upper and lower lines are drawn to 13.66 degrees, and the left and right vertical elements are drawn to 18.6 and 9.3 degrees, which corresponds to the half and full duration of the 18.6 year lunar nutation cycle. The lunar nutation cycle is an important value used by astronomers in predicting when and where an eclipse will occur. The most important feature of this diagram is that the angular data matches perfectly the interpretation that the 13 dots represent the sidereal month.

Traveling further into the cave, four other grid-like patterns can be found. The first is above a horse and looks somewhat like a comb.

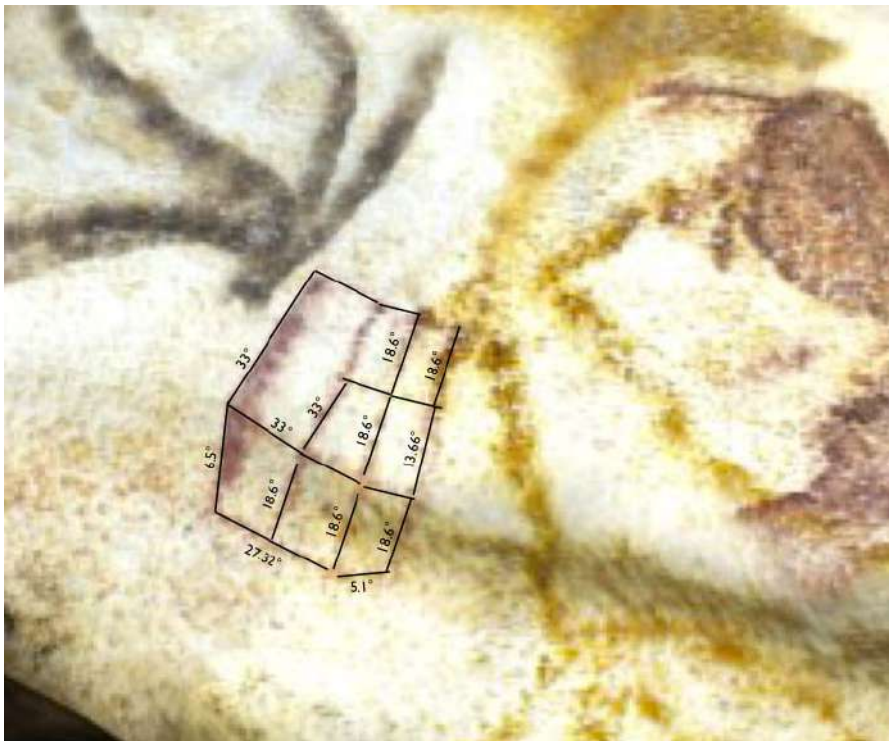


In this drawing, the comb figure again exhibits the half-sidereal month value as an angle, and the lunar nutation cycle of 18.6 years also as a half value at 9.3 years. There are then three lines offset at 5.1 degrees to either the vertical or horizontal that refers to the offset angle of the lunar orbital plane relative to the ecliptic.

The four straight brownish coloured lines below the horse are angles at 27.32 degrees (the full sidereal month), at 33 degrees which corresponds possibly to the 3 year reset period for the lunar and solar calendars, which after 3 years are circa 33 days apart, and one angle at 48 degrees offset from horizontal, which is by default 52 degrees offset from vertical. This angle is found in many archaic statues and appears to relate to the 52-week year. In prior studies, the offset direction from vertical and

horizontal is believed to form a basic alphabet with the directions defining the vowels to which the lines (the consonants) could be linked, much like the Japanese alphabets of Hiragana and Katakana.

The next square patterns encountered are two grids, only one of which the Lascaux walkthrough does not show straight on, and thus remains difficult to analyze. For this study only one of the two grids is thus analyzed.



Here it is found that the lines are drawn to the exact same angles seen within the first two drawings. The angles are once more offset values placing the lines either to the right or left of vertical or above/ below the horizontal. The values drawn are the sidereal month value, the lunar nutation value, the angle of the moon's orbital plane relative to the ecliptic, and finally a

value at 6.511 degree, which corresponds to the time period between solar/ lunar eclipses when measured in draconic/ nodal months.

The next and final square grid geometric patterns encountered in the Lascaux cave are the checkerboard patterns.

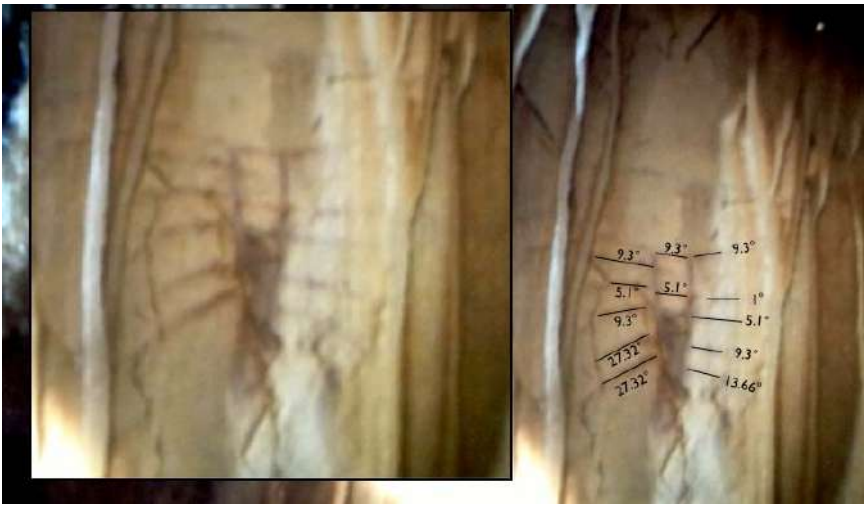
Here almost no comment is required, except now there is an eleven-degree line present that corresponds to the 11 day difference between the lunar and solar years, this is one third the value of the 33 degree line. The line at 1 degree refers to the 1-degree daily motion of earth as it travels around the sun, a value that is easily calculated once the exact duration of the sidereal month is known.

Finally, there is one other drawing at Lascaux that needs to be analyzed and that is the Pleiades Bull.

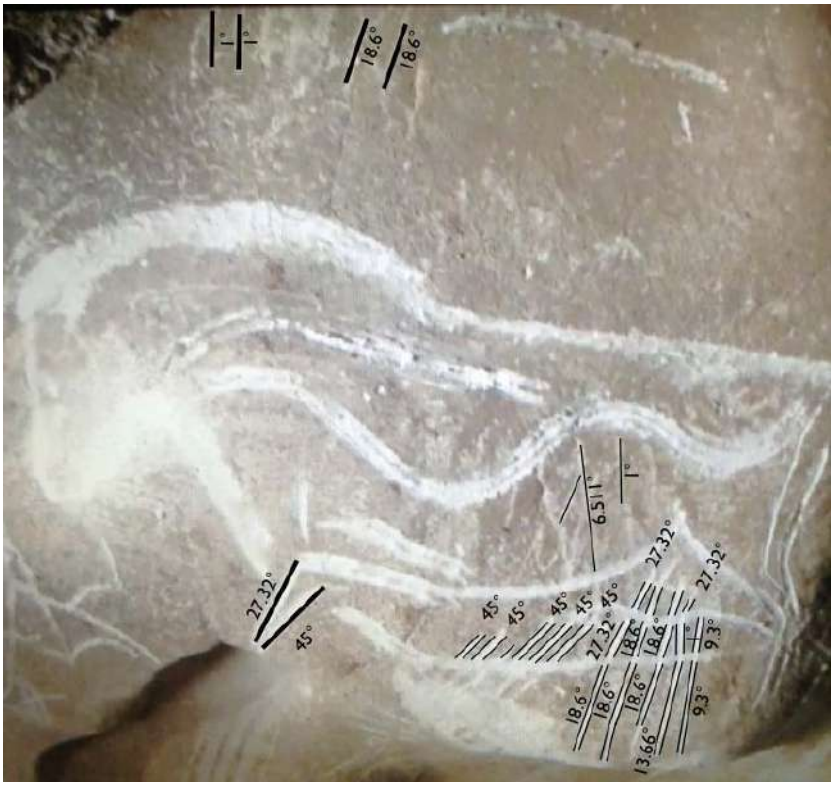
Once more the values as displayed in the Lascaux walkthrough mark the sidereal month, and the lunar nutation cycle.

The intriguing fact is that these angular values appear everywhere. At Castillo Cave they are etched in the wall underneath a thick layer of red ochre, which just might be the world's oldest graffiti.

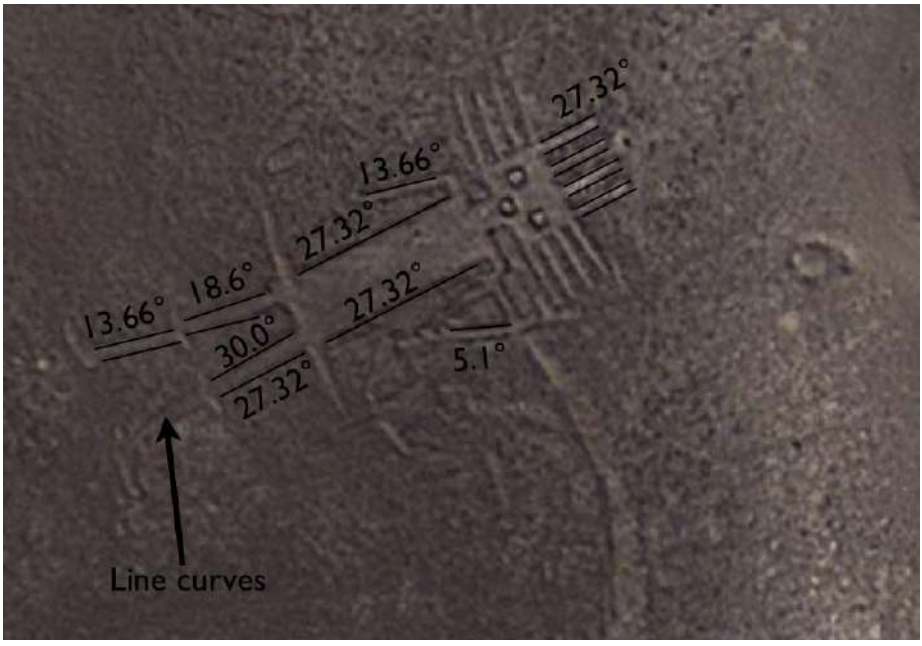
The lines can also be found in the 32,000 year old Chauvet Cave. Shown below is the pattern known as the Chauvet Spider.



The same angular value is also seen in the Chauvet Bear Claw drawing

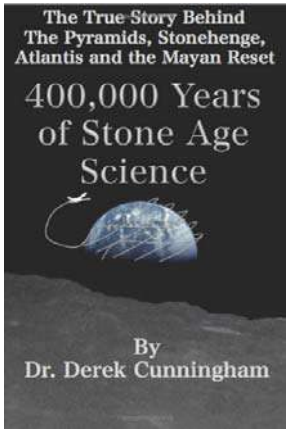


This data, coupled with the data already extracted from various archaic Venus figurines, as well as Cyprus statues, provides a strong suggestion that an astronomical-based writing was existence throughout Europe in the Stone Age. There is however other data that shows conclusively the exact same astronomical drawings in South America, North America, Australia, Africa, and Asia, and just to show that this is true, below is the famous Atacama Giant, located in the Atacama Desert, Chile, which is drawn using the same astronomical values displayed at Lascaux cave.



For the first time in 14,000 years Lascaux cave has spoken, and it has blown open our entire understanding of the past.

Derek Cunningham's book:



Derek publishes his work at:
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